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THE BORDER LAND.

BY PROF. C. S. HARRINGTON, D. D.

On the solemn border standing
Of the land unseen, unknown,
'Neath Death's shadow, hushed I listen
For the hymns around the throne.
Doubts and fears around me thronging
Swirl the load of daily care;
Who shall satisfy my longing?
Who my burdens help to bear?

Jesus comes; His gentle finger
Lifts the load, and it is gone;
Jesus comes; where shadows linger,
Lo! the purpling of the morn!
And when trembling fear comes o'er me,
When 'mid doubts I scarce can pray,
If the Master stand before me,
Doubts and fears all melt away.

When my guilty soul sinks under
All the crushing weight of sin,
Jesus comes; O joy and wonder!
Strength and hope are back again.
He gives victory in my conflict;
He from sorrow sends release;
When the gathering storm is darkest,
Jesus lifts the bow of peace.

Middletown, Aug. 5, 1885.

WANTED—A REVIVAL OF REVERENCE.

BY REV. L. R. DUNN, D. D.

"Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul, according well,
May make a music, as before,
But vaster."
—In Memoriam.

"Ye shall keep My Sabbath, and reverence
My sanctuary." — Lev. 19: 30.

The voice of God and the poet's song both demand the same thing—reverence for God, His Sabbath, and His sanctuary. And the demand is an urgent, pressing one, especially at this time, and among our own nation and people. No one can have failed to notice, in the pulpit and in the pew, in the vestry or lecture-room of our churches, in the family, in social and political life, how much this element is needed in our national and church character and life. It has been frequently, and we fear only too truly, said that America is the most irreverent nation on the face of the globe. The Asiatic nations are reverent to their temples and their gods. However dark, blind, or superstitious they are, yet the element of reverence enters largely into the national character and life. They never curse the god whom they worship, and they regard with sacred awe the temples where the gods are worshipped. The Mohammedan leaves his dust-covered shoes at the door of his mosque, and reverently prostrates himself in his worship. In the Roman Catholic and Greek churches, great reverence is manifested in the gorgeous and liturgical forms of service. While there is less of reverence in the worship of the Church of England and Lutheran churches, yet the absence of it is not so distinctly marked as it is in other Protestant denominations. The chanting of the priests, the responsive services, the reverent kneeling in prayer, the processional hymns, all inspire at least the present feeling of devotion and reverence for the service and the place where it is performed.

And here, in noticing, as we now propose to do, the causes for this lack of reverence, we would say it to the credit of the churches referred to, that they are never loaned or let for any other purposes than worship. We strike here, at once, what we regard as one of the principal sources of this great lack, viz., the frequent use of our churches for secular and worldly purposes—lectures, concerts, anniversaries of different societies not strictly religious, musical and literary entertainments, often of an irreverent and, at least, ludicrous and mirth-provoking character, broom-drills, operatic performances, fairs and festivals. In all these purposes it has not been uncommon to have our churches used. And how can we expect our children or our congregations to have any special reverence for a place where such things are allowed? The organists and choirs in many churches have lent their influence in

this direction. The preludes and interludes of our service and our hymns are often of the most secular character. Even between the verses of the most solemn and sacred hymns, the knowing can readily detect snatches of music familiar in the theatre and the opera, and, sometimes, in the saloon. Then, not infrequently, after a most solemn sermon, the congregation is treated to music of the most trivial and secular character, dissipating all the effects of the faithful sermon, and scattering to the winds all religious impressions. So much for the organist. But how with many choirs? They seem to think that the singing is all the part of the service which they should have any interest in. And so the male members of the choir often leave the church during the sermon, to smoke, and, in some instances we have known, to drink in the nearest saloon, returning only to sing the last hymn; while it is the most common thing for them to be turning over the pages of the note-books, whispering, writing and reading fly notes, and in various ways showing their utter unconcern in the prayers, Scripture readings and sermon. We must, also, take a look at our congregations. Before services commence, there is often loud whispering, nodding to persons near, smiling as persons enter the church, criticism on dress and appearance. How few, also, in many churches, join in the singing! How few have Bibles in the reading of the Scriptures! How few kneel, or even bow their heads low in prayer! And then when the doxology is sung—what an adjustment of wraps and dresses, what a reaching for hats, canes or parasols, what a putting on of overcoats in the season! If an ordinary congregation could be photographed on plate or paper, as it is presented to the eye of the minister as he stands in the sacred desk while this grand doxology is sung, it would, indeed, be one of the most ludicrous scenes imaginable.

Nor is the pulpit always free from the charge of irreverence. The careless reading of the hymn, the hurried reading of the Word, the undue familiarity in prayer, the sensational sermon, exciting to laughter and indulging in slang, and sometimes the playing of the mountebank—all remove every vestige of solemnity and reverence for the sacred character of God's ministers, His service, and His house of prayer. And when the service is over, there is a sigh of relief, a rushing for the doors, and a busy hum of voices discussing the minister, the music, the fashions, the last party, or the coming wedding. Sometimes, also, the minister rushes hurriedly out of the pulpit, pushes his way down the aisles, and gains the door, so that he may show how social he is, and then mingles in the social chat or gossip of his retiring congregation. Now in all these things—and the pictures are not overdrawn—where is the spirit of worship? Where is the reverence for the house of the Lord? Is it any wonder that the wide, wicked world around us turns away from such places and such scenes with disgust? Is it any wonder that our children and young people are growing up with a positive distaste and dislike for the courts of the Lord's house? Is it strange that the piety of so many professors of religion is so shallow, so vapory, and so unreliable?

It would be a fruitful theme, had we space to consider it, that in proportion as reverence declines for God and His worship, it declines for parents, rulers, law, authority, age, institutions, everything. In how many, even in what are called our first families, the father is called the "governor," or "the old man," and the mother "the old woman." Parental authority is disregarded, parental government almost unknown in many homes. So the highest officers of the government are treated with profound disrespect. This is in direct opposition to the teachings of God's Word. Next to the command to love the Lord God with all the heart, soul, mind, and strength, is the command to "honor our father and mother;" and it is the first command with promise—"that thy days may be long in the land which the Lord thy God giveth thee." Paul exhorts the Romans to be "subject to the higher powers," because they "are ordained

of God" and are His "ministers," and to give "honor to whom honor is due." Timothy and his church are exhorted to "pray and make supplication for kings and all who are in authority." And Peter, even when Nero was on the throne, exhorted "the sojourners of the dispersion" to "honor the king." This is the spirit of the New Testament teachings; and if American institutions are to be preserved, we must have more reverence for them and the departments of government which are employed for their guardianship and preservation. So we see that everywhere there is wanted a revival of reverence—a reverence for God, His name, His Sabbath and His sanctuaries; a reverence for parents and parental authority; a reverence for the laws, institutions and authority of our country. And let us begin to labor for it at once. No time is to be lost. Let the pulpit illustrate it and commend and command it. Let the officers and members of our churches hold them strictly to sacred and religious purposes. Let them hold organist and choir to strict account for the character of the music, and for their behavior in the house of God. Let parents teach their children at home to reverence their authority, the Bible, the courts of the Lord's house and the Sabbath, by precept and example, and let them inculcate respect and reverence for the rulers of the people. All this is essential to the prosperity of the church of God, the well-being of the family, and the weal of the commonwealth.

"SNOW BOUND."

BY REV. C. ADAMS, D. D.

It seemed a kind of queer accident that, in the midst of one of July's severest days, I, for the hundredth time, and after an interval of several years, opened upon Whittier's poem of the above name. Whether my glance again at this poem was timely or untimely, and whether, in indulging in such cool reading, and just at that time, I was committing a sort of anachronism, others must judge. But directly in the centre of that same deadly heat I began the reading.

Now it happens that Whittier and myself (if it will at all do to compare a great poet with a small man) are about the same age—were, both of us, farmers' boys, and were born and grew up within a few miles of each other. Under such circumstances it was that, on my first reading of "Snow Bound," I understood the poem perfectly, and was prepared to appreciate profoundly every one of the beautiful pictures with which it abounds. The scenery of the coming storm, the bitter cold preceding it, the eastern wind, the distant roar of the ocean—how familiar were they all to me! And then those "nightly chores" preparatory, such as bringing in the wood for the night, littering the stalls at the barn, raking down the hay for the cows, while the old horse was reaching out his neck for his corn, chattering strutting about the barn-door with his "harem," the oxen shaking their walnut bows for their "fodder," the sheep, with their old horned patriarch, clamoring for their portion—did I not understand the whole, and were they not, all of them, matters exactly such as I had seen and known, and "whereof I was a part?"

And while the storm was raging without, did I not know all about the scenery, the sayings and doings within doors? The great kitchen, the huge back-log and forestall all aglow for the evening hours, with the variegated accompaniments of cider-mug, apples raw and apples roasted, and nuts by the quantity—all for good cheer as the hours went by—did I not understand all about it? Nor, indeed, was I so much a stranger amid that family circle. I, too, remember a father, one of the "Continents," a hale old man, who, as if in that selfsame stormy night, sat among his boys and girls, and told us stories of the revolutionary days, and how that those old times seemed to him as but yesterday. And I could match with that good Quaker mother of the poem another who could likewise recount full many a scene and tale of the days of yore; and there were sisters similar to those angelic

ones who had passed
"Beneath the low green tent,
Whose curtains never outward swing."
And brothers, too, were around that hearth, who, as they grew to manhood, went their different ways, acted their several parts in life's drama, and have passed on—all save one, the sole proprietor, a man of fourscore years, and who has all the seeming of one whose eye is not dim nor his natural force abated.

"Ah, brother, only I and thou
Are left of all that circle now."
So sang the poet in his loneliness, leaving for me the sad refrain thereof. And yet so beautiful seem the few succeeding lines, I think I shall be pardoned for the quotation:—

"Henceforth, listen as we will,
The voices of that hearth are still;
Look where we may the wide earth o'er,
Those lighted faces smile no more.
We tread the paths their feet have worn,
We sit beneath their orchard trees,
And rustle of the bladed corn;
We turn the pages that they read,
Their written words we linger o'er,
But in the sun they cast no shade.
No voice is heard, no sign is made,
No step is on the conscious floor."

And then, though curious it may appear, I could match with the poet's wise old bachelor uncle another similarly wise—the pleasant old "Uncle Nathan," his presence ever welcome, his person always neat and trim and sprightly, as well as good and wholesome to look at, a gentleman of the "old school" style. Nor absent from our circle was the "double" of the poet's district schoolmaster with his free and social ways, cheering with flute or song, or tales humorous or strange, the passing hour. But one was missing on that wintry night, such another as she,—

"A woman tropical, intense
In thought and act, in soul and sense."

A personage eminent in parts, yet unique and weird, graceful and bold, of lofty aspirations, with life solitary and unblemished, a traveler lonely and far, and dying we know not where. I recall her, or such a one, as one of the dim memories of my youth, and may have, once or twice, crossed her path, but when or where is gone from me forever.

But I must pause directly here, and leave without a glance all the remaining pictures of this very perfect and charming poem—the retiring of the family at the hour of nine, the perfect sleep of youth in winter's storms, the huge teams of to-morrow breaking out the drifted highways, the merry voices of the teamsters urging on the half-buried oxen; from

"Every barn a team afoot,
At every house a new recruit."

And the days go on, and the ways, at length, are clear, and the wide world opens its doors again.

Well, thanks to the poet! And thanks, above all, to Him whence comes the poet's genius withereth to open the field of old and sunny memories for cheering the heart of age, and to help us to live over again, in some sort, the beautiful years that are gone.

NOTES FROM ENGLAND.

BY GEORGE JOHN STEVENSON, M. A.

It is difficult, almost impossible, to put into words the depth of sympathy felt in England with the American people on the death of General Grant. It is a subject of conversation in all classes of society. The first paper I opened in London on Monday morning, July 27, contained the following notice, which is only one of a hundred in various English papers:—

"On account of the death of General Grant the military bands at Woolwich yesterday morning when on parade did not play the selection of music customarily given as the troops are proceeding to church. Special reference was made to the death of General Grant yesterday morning at Christ Church, Lambeth. The American Minister and many American citizens were present. In introducing his sermon Rev. Newman Hall said that the past week had been one of national rejoicing and of national grief. In the words of Dr. Cuyler, the joy bells of the Royal wedding met the death knell of America's great hero midway across the Atlantic. Each nation sympathized with the other; they in our joy, we in their sorrow. Truly a great man has fallen in their common Israel—a great soldier and statesman, in his love of freedom and of law, great as the twice-chosen head of that great Republic. Sympathy does more than logic to fall hearts. The martyrdom of Lincoln silenced censorious tongues in England; the death of Garfield united both peoples in one common sorrow; and now Great Britain—from the Palace, where the echoes of the bridal song still lingered, to the million cottages of the poorest toilers—bends her hand in hand with America over the lifeless form of General Grant. The Dead March was played at the close of the service, the congregation remaining."

A meeting of American citizens in London was held at the residence of the American Minister, most of whom were dressed in mourning, to make arrangements for holding a commemorative service on the day of the funeral, in the great national mausoleum, Westminster Abbey, to which the Dean gave prompt and cheerful consent. In many churches and chapels in this city special reference was made on Sunday to the loss caused by the death of the General. Such events help to strengthen the tie of affection between the two great countries of English speaking people.

The Wesleyan Conference is now in session in the city of Newcastle-on-Tyne. This is the one hundred and forty-second yearly gathering. The place has only recently been raised to the dignity of a city by the appointment of a bishop, and the first bishop has invited Rev. Charles Garrett, one of the ex-presidents, to reside with him at the palace during the sittings of Conference. The fraternal spirit has made itself strongly manifest, for not only has the bishop shown his friendliness, but nearly all the churches in the city of the Nonconformist bodies have opened their pulpits to Methodist preachers, and half a hundred of such exchanges were made on last Sunday. At the Conference Chapel, Dr. Greeves preached as ex-president, and the mayor and corporation attended the service in full state ceremonial. The congregation received them standing. The mayor is a Methodist local preacher. The sermon preached was one of the most earnest and heart-stirring, and two of the hymns written at Newcastle by Charles Wesley were sung on the occasion, one of them commencing, "Saw ye not the cloud arising?" etc. It was a great treat to hear that hymn sung by that congregation; few will ever forget it who heard it sung that day.

Methodism was commenced in Newcastle as early as May, 1749. On a bright Sunday morning at seven o'clock, a clergyman in full canonicals stood up in the open air and preached to about fifteen hundred persons, who were amazed at seeing such a sight. At the end of the service the preacher said, "If you desire to know who I am, my name is John Wesley. At five in the evening, with God's help, I design to preach here again." An eager, anxious crowd was there on the sand-heaps awaiting his coming; that great open space is still a centre for out-door services, and some are being held there during this Conference after 143 years have passed. At the end of the service Mr. Wesley wrote in his journal: "I never saw so many people together, either at Moorfields or Remington Common." The enthusiasm of the crowd knew no bounds. They pressed round the preacher to thank him, followed him to his lodgings, and entreated him to preach again to them. On that day Methodism was planted in Newcastle, and it has never wanted loyal and devoted supporters there for nearly a century and a half. More than twenty thousand persons attended Methodist services in that city on Sunday last, and none were ever more in earnest. The singing alone was a treat long to be remembered.

Between seven and eight hundred ministers are in attendance at the Conference, though provision is made for only about five hundred. The others provide homes at hotels or with friends. At the opening there were found three vacancies by death in the legal hundred who constitute the Conference; all the vacancies were filled up by the election of Revs. Edward Watson, William Hirst, and John Henning, the last named being in the Irish Conference. The choice of president this year has occasioned some anxiety, as public opinion was so nearly divided between the brethren Roberts and Young that many foretold that the younger minister would supplant the elder. Such was not the case. It was an act so justly due to Rev. Richard Roberts, after forty years of devoted service, that the elder preachers were true to their principles; and it being understood that next year, if spared, Dr. R. N. Young would reach the presidency with an enthusiastic voice, the ballot this year showed thus: Roberts, 215; Young, 166. Richard Roberts is a Welshman, and for three years has been the superintendent of the City Road circuit. He was educated in his native town of Machynlleth, having been born May 30, 1823. His education was completed at Manchester. He then entered on commercial life, in which he attained proficiency, but giving his heart to God in his youth, and joining the Methodist society, he became useful in the church, and as a local preacher, beginning at the age of sixteen, he preached five hundred sermons in Welsh before he thought of trying an English sermon; indeed, he thought himself devoted entirely to the Welsh ministry, only God ordered otherwise. After spending two years at the Wesleyan college at Didsbury, he was appointed to a Welsh circuit, but he had to preach to one English congregation in that circuit, and the results were so satisfactory, he had so many invitations to preach to English congregations, that after his first appointment in Wales all his subsequent circuits have been in England. From the beginning of his ministry he has had three years' locations in each circuit, and his circuits have been among the best in Methodism.

No preacher has occupied so many pulpits in the connexion as he, having had to take from 250 to 300 services outside his own circuit, annually, for nearly forty years. In 1853, his health giving way, his physician advised him to limit his special sermons to one each day excepting on Sunday, and that day he always spends in his own circuit. When he traveled the great Queen Street circuit, London, he took part in the opening of the theatres for Sunday service, and himself preached the first sermon in a theatre, to five thousand people without, and two thousand without unable to enter. The success was so marked, eleven cases of conversion among the deprived followed, and Lord Shaftesbury reported to the House of Lords the good which was done. He has been rejoiced by the record of numerous conversions during his ministry in the thirteen circuits in which he has traveled, giving all the glory to God. He is to be located at Lambeth, in South London, after Conference. Rev. Dr. R. N. Young was elected secretary for the fifth time. Six other preachers were elected to the legal hundred to fill vacancies caused by superannuation—Revs. G. B. Mellor, Frederick Payne, Thomas T. Dilke, Ishmael Jones, Henry J. Pope, and Thomas Champness, the latter editor of the *Joyful News*, and in thanking the Conference for the honor conferred, he sent \$500 out of the profits of his paper to the worn-out preachers' fund.

At the open session of Conference held the first evening, addresses were read from the Irish, French, South African, and West India Conferences, and the representatives from each spoke at length on the condition of their societies. At that service much interesting information is given, and great enthusiasm manifested. It is the only service to which the public is freely admitted, excepting the prayer-meeting after the election of president. Reporters are now admitted to the Conference with considerable liberty, so we have long daily reports of the proceedings in the local papers, which are eagerly read. Numerous memorials were sent up from the circuits, and among them two asking for a change in the time-limit, but after some discussion, in which there were speakers for and against the memorials, at Dr. Riggs's suggestion, the question not being ripe for full consideration it was resolved to drop the matter till it was more warily and more extensively advocated.

When the question of character was considered, it was found that fourteen preachers had asked to become permanent supernumeraries, and fifteen others asked to rest for one year, while fourteen who had been resting resume circuit work. Three ministers resigned their connection with the Conference; one had married a divorced woman, whose husband was living, one had entered the ministry of the Church of England, and the third had changed his views. Their resignations were accepted. Among the supernumeraries are Rev. Dr. Geo. Osborn, who has been in the ministry since 1828, and in whose behalf his friends have collected over \$10,000, the interest for his use, and the capital at his death to go to the worn-out preachers' fund. Among the other superannuated men who have done immense service for the connexion. There are also twenty-eight deaths of ministers reported, among whom there are six who have lived eighty or more years, really venerable men for both years and service, the chief one being John Farrar. The greater part of them have rendered from forty to sixty years' service to Methodism. Ninety young men were recommended for the itinerancy—39 for home work, 38 for foreign work, and 13 had to be declined. This number is far from meeting the wants of the Conference, but we must pray the Lord of the harvest to provide more laborers for His vineyard. Rev. J. Agar Beet has been appointed to succeed Dr. Osborn as theological tutor at Richmond College, and Rev. George Bowden is to be the new governor of Kingswood School, in which about three hundred sons of the preachers are being educated and trained. On July 25 the Conference received a deputation of Nonconformist ministers. The occasion was a happy one, and many excellent observations were made. Rev. G. W. Oliver in his reply said: "Methodists might be politicians, but Methodism could never be political." The President said: "We may differ in the pulpit, but we are one at the mercy seat." These instances of Christian catholicity will do much good. The Conference has to sit twelve days after this letter is posted, so further report in next letter.

Our Exchanges.

BY EDITOR.

First-class Advice.

The people who do not enjoy having the collection taken in church ought to adjust themselves to it. The baskets will still go round. — *Western Christian Advocate*.

A Good Reason.

Old John Brown was opposed to swearing, and gave this reason: "If there is no God it is exceedingly foolish, and if there is, it is desperately wicked." — *Christian Leader*.

An 'Apple of Gold.'

Do not fancy that every man is wicked who differs from you in opinion. It is

just possible that his opinion is nearer right than your own. — *Western Christian Advocate*.

A Slight Encouragement.

The revenue statistics show that while the population of the country has gained forty-five per cent. since 1870, the increase of the consumption of liquors has only been thirty-three per cent. — *Interior*.

In a Nutsell.

What are we to do as a church? is a question frequently asked and discussed. Our answer is a short one, namely, We are to do as well as we can what God gives us to do. Do that, and so doing it we will have our hands full. — *Christian Intelligencer*.

A Shameful Quandary.

A New England Congregational parish is wrestling with a very perplexing quandary. The pastor exchanged with a neighboring pastor and he preached the same sermon the pastor had given them a month before. Now they want to know whose sermon it was. — *Baptist Weekly*.

A Whole Truth.

If young converts grow cold this summer, their last date will be worse than their first. They will, at least, "lose their first love" if they do not watch, work, pray, and meet with Christians. How different the expression on a young convert's face often is in October from what it was in May or June. — *Christian Advocate*.

A Point Well Made.

Dr. Howard Crosby, in a sermon delivered in Dartmouth College, made a sharp thrust at the critics who are dismembering the Pentateuch, and assigning Deuteronomy to a period after the Babylonian captivity. He said: "Imagine, if you can, the Messiah, in selecting the fittest words to meet Satan's assault, taking up a fragment of a forged book, a book which was a stupendous lie, framed by priestcraft." — *Presbyterian*.

Nothing Ambiguous Here.

Paul was a firm and declared believer in the immortality of all. He had hope toward God that there was a resurrection—a rising up of the dead, both of the just and of the unjust. He had no hesitation in his thought, or in his speech declaring his thought, that the rising is as extensive as the dying; that the universality of the one is as certain as is that of the other. — *Universalist*.

Clear and Straight.

We believe in answers to prayer for the body when offered in submission to God's will, and when it is laid down that every Christian has only to exercise faith enough, and without the use of means he may obtain relief from all bodily ailments. — *Methodist Recorder*.

Things Seen at a Short Distance.

It takes the French and Chinese a long time to adjust themselves to the new peace, but it seems more than probable that China will come out of the struggle a great deal more creditably than was at first expected. The moral effect, as far as the Chinese are concerned, will be about the same as that of the war. The war has been complete, and the result will probably be that China will assume a more defiant attitude towards all European powers than she has done for a generation past. — *Indian Witness* (Calcutta).

A Brigade of the Grand Army.

There are 6,600 M. thodist Sunday-schools in Great Britain, and they contained more than 852,000 scholars when the annual returns were made to the last Conference; these scholars were taught and overlooked by 125,000 officers and teachers. Of the scholars, 102,000—save one—are in church fellowship as members of society or on probation, and the number of the teachers and officers more than 101,000. Now, as the total number in our society in Great Britain is 410,000, with 35,000 on trial or probation, it follows that not far from one-half of our church members are church members actually connected with our Sunday-schools. — *Christian Journal*.

In Saints Making a Successful War.

The addition to the open saloons and theatres on the Sabbath, Chicago has been threatening a series of lawless races in the West-side driving park. The park was open June 14, all day. Crowds of men and women of the baser sort thronged the street cars and disturbed the peace of citizens who wish quiet at least on the Sabbath. A determined effort of opposition was made, led by Dr. Kittredge and his congregation, the latter raising \$5,000 to prosecute the offenders, and retaining Mr. Leonard Sweet as their counsel. They have been victorious. An injunction by the courts has been granted against the Driving Park authorities, restraining them from opening that place on the Sabbath. — *Advocate*.

The Bible Record Safe.

Using the language in Genesis as language is used in the land where the book was written, the order of creation exactly accords with that of the nebular theory; and considering that there were seven hundred and twenty possible permutations in the six creative days, only Divine Inspiration can account for the one true order being put forth by Moses. And yet so little do people at large think upon this subject for themselves, that, were Professor Huxley to return to New York to repeat his "hippus" lectures, the press would extol him to the skies, and "society" would allow him to have proved everything; and they would declare his lectures a great success. Yet no more palpable failure in the way of putting forth innumerable propositions, without a particle of convincing proof, was ever offered. A New York audience that through the medium of Professor Huxley's lectures, were attempted to set Moses right, and to demonstrate that man, riding in his carriage, was driving his own flesh and blood. — *Christian at Work*.

Miscellaneous.

WHAT ARE THE STEPS IN CONVERSION?

BY REV. C. A. CRESY.

[Concluded.]

Repentance, confession, and faith, then, using these terms in their Scriptural sense, are, in point of time, inseparable. Logically, they may be regarded as separate, successive acts. Practically, one of them involves the others. They are, in a sense, triune in their nature and relations. This will appear in the fact that the Scriptures use these terms interchangeably. Repentance is often put for the whole process of conversion. "Repent ye, therefore, and be converted" (Acts 3:19). "Repent and be baptized in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Here repentance stands for the whole process of conversion.

The same can be said of faith, as in Acts 16:31: "Believe on the Lord Jesus Christ, and thou shalt be saved." "Whosoever believeth in Him shall receive remission of sins" (Acts 10:43); "Thy faith hath saved thee" (Luke 7:50). Here, then, faith stands for the whole thing.

And the same is likewise true of confession (Ps. 32:5): "I said I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." 1 John 1:9: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

We are not, then, to conceive of repentance, confession, and faith as three separate, successive acts of the soul in the process of conversion, but phases each, according to the observer's standpoint, of a single act. Considered separately, each one involves the other two. Elements discoverable in all three are essential to a proper conception of any one of them.

No one would say, speaking in accord with Scripture teachings, that repentance, which does not involve confession and faith, can be genuine repentance; or that confession, which does not embody repentance and faith, can be genuine confession; or that saving faith can exist, which does not include in it repentance and confession. Thus three of the so-called "steps" are reduced to one. In a single soul-act, however long or otherwise the soul may be in performing the act, an act involving what the Scriptures mean by repentance, confession, and faith, the sinner surrenders himself to Christ for salvation. In that surrender the soul lays hold on Christ. That "laying hold" is salvation. The surrender to Christ and His acceptance are not two acts, but two phases of one act, logically separable, but really inseparable and instantaneous.

We have found, then, that our so-called "steps in conversion" are reducible to two—one of them divine, the other human. The divine "step" is spiritual enlightenment, producing as its immediate fruit conviction. Enlightenment and conviction, however, are inseparable save in our thought of them. A sinner is not first enlightened, and then, in however long or short time afterward, convicted. His enlightenment is conviction. What he sees is not the light, but himself by the aid of it. If he saw the light alone, that revelation would be useless. What could lead him to look at anything else? In the light of God's quickening Spirit he sees himself as a sinner, condemned, unpardoned, lost. That sight of himself the Scripture calls "coming to himself." We term it "conviction."

The sinner may stop here. Many do. If he stops here, as an enlightened sinner, he will become a hardened sinner. Every unconverted man living under the light and influence of gospel truth is an enlightened sinner. An enlightened sinner is not necessarily a penitent one. He may have never a pang of sorrow for his sin. He may love sin too well to leave it, and prefer to enjoy its pleasures. There are multitudes who do. In showing him his condition and needs God has filled up the measure of His part of the work. If the soul will not from this point turn to God, that soul must remain under condemnation, incurred by rejecting offered light and help.

The second "step" in conversion is a human one—that in which the soul turns to God for mercy. We are accustomed to consider this turning to God as consisting of successive "steps," or stages. But the so-called "steps" are "steps" or processes in our thoughts, and are referred to the sinner. They are phases of his one act, according to the observer's standpoint. From the point of his conviction, if he does right, he turns to God for pardon. We may, in thought of it, divide up that turning to God

into three "steps," or thirty-three. This will depend on the minute views we take of the process. His turning is one act. It may take him a long time to make up his mind to do that one thing. Like the Prodigal, he may contrast his destitution with the plenty of the "hired servants," who "have bread enough and to spare." This ought to deepen his conviction. He may say: "Tomorrow, or next week, 'I will arise,' but to make such a resolution is to make no progress in the matter of conversion. His convictions may become awful and agonizing in the extreme, but no progress is made in the matter of a sinner's conversion until he turns to God. When he turns, be it in days, weeks, or years from the point of his conviction, he meets God sooner than he thinks he will.

If a sinner thinks that he must remain "under conviction" a long time, be a long while in the exercise of repentance, spend hours or days in making confession, and by processes like these work himself up to a sufficient degree of faith in Christ to cast himself on the Lord for mercy, he errs in judgment, prolongs his condemnation, delays his conversion. What he must do is turn to (not toward) God for mercy. In the act of turning to God, who "is not far from every one of us," and "in whom we live and move, and have our being," God meets the soul. That meeting of a penitent soul with a merciful God is salvation.

Winnipeg City, Minn.

CANADA LETTER.

MR. EDITOR: We have had a very exciting time in all parts of the Dominion, by reason of our volunteers returning home from the Northwest campaign. They had braved many hardships, performed some real soldiers' duties, and had bravely conquered the enemy, so that they were truly deserving of the plaudits of a grateful people.

On leaving the scenes of conflict for their homeward journey, the various places through which they passed seemed resolved to do their utmost to make the noble victors feel that the gratitude of their countrymen was something more than mere declamation, or the passing of a few strongly-worded resolutions. At Winnipeg, where several hundreds took boat for Owen Sound, the citizens hospitably entertained them during the whole of their stay. At Owen Sound, men, women and children crowded the wharves and shouted the red-coats welcome home. The various lines of travel over which the warriors passed were all alike the scenes of tremendous excitement.

Probably Toronto, the queen city of the West, surpassed all others in the royal reception which they gave to their noble sons. All the places of business were closed. The streets were full of banners, with all kinds of mottoes inscribed on them. Arches were erected decked with evergreens and flowers. The stores and private dwellings in the principal streets were decorated in the most gorgeous manner. A procession headed by bands of music marched from the railway station to the Market Square. Everybody was dressed in their best attire, and the loud hurrahs and greetings which hailed "the boys" everywhere were most deafening. It is believed that not less than 100,000 persons witnessed the procession. In the Market Square some hundreds of school children occupied a raised platform and sang "Welcome Home" and several other enlivening hymns. The scene was one of which all were justly proud.

The companies belonging to the Eastern Provinces passed through Toronto, and were entertained at the expense of the city during their stay. Those from the Maritime Provinces were treated with a visit to Niagara Falls, which will ever be an episode in their history. The men all conducted themselves in the most exemplary manner, with the exception of a private from Halifax, who by some means became intoxicated, and was taken into custody. The poor fellows who drank were sinned against more than was intended. During the campaign they had not been allowed intoxicating liquor of any kind. When beer was offered at any luncheon on the journey home, the officers strictly forbade its use; hence no person should have acted such an unwise part as to put the bottle to their mouths. General Middleton, the commander, has testified again and again that the absence of liquor from the men, and its prohibition through the whole of the Northwest, is one chief factor in the success of the campaign. There was no grumbling about hardship, no complaint from subordinate officers, and not a single court-martial was held during the whole campaign. The General declares that such a grand report was never presented before during his experience. Surely, this speaks well for temperance.

Now that the insurrection has been suppressed, and that Riel, the leader, has been found guilty and sentenced to be executed, the question is exciting much discussion as to whether he will really be hung. You are probably aware that the plea offered on his behalf is insanity, but many believe that he is more knave than fool, and that he should pay the penalty of his life for the lives and property which he has been the means of destroying. The matter, however, is in the hands of the executive, who will not doubt be guided in their decision by the testimony of other experts who will report respecting his mental condition. The question is a serious one for the government. Many in Quebec sympathize with Riel, and will prevent, if possible, his execution, but the other prov-

inces, by overwhelming majorities, will approve it.

It seems to be universally believed that the people in the Northwest had many grievances which they could not get redressed; but it is well known that pioneers and early settlers always complain of the misrule of those in authority. Men who are the first to settle in new countries are avaricious and are in haste to become rich, and from what we know we feel quite sure that some government agents who have been appointed overseers of the Indians, have taken advantage of their positions for their own gain, and in many instances have robbed the poor aborigines or otherwise wronged them.

It is gratifying to Methodists that while there are about ten thousand Indians under the care of their missionaries, not one of them joined the rebels. Our missionaries in a few instances were employed as chaplains, and since the war was over, a military officer has published a letter in which he acknowledges his indebtedness to Rev. John Macdougall, our missionary at Morley, where the Blackfoot Indians are located, for the aid he imparted in guiding the troops, and the influence which he exerted for good among the people. This ought to teach the church an important lesson. The staff of missionary agents should be largely increased.

The Scott Act campaign still progresses most gloriously. County after county, and city after city, is being won, after the most desperate efforts have been made by the liquor party to defeat the Act. There has been a tremendous fight in the Legislature on the question. The liquor party sent in several petitions asking for amendments to be made to the Act. Several persons were also employed lobbying at Ottawa, and finally the Senate introduced an act to amend the Scott Act, by granting permission to counties where the said Act was adopted to issue licenses for the sale of beer and wine. The Act as so amended was sent to the Commons, when the said amendments were struck out. The Senate re-inserted them and returned the bill, when the Commons again struck them out, and thus made the Senate's action powerless.

The feeling of the country, as you may be sure, is very strong against the Senate and those members of the Commons who voted for their amendments, which will not be forgotten when the next general election takes place. I shall not wonder if a considerable number, or even all of the latter, should be rejected, and an agitation should be started for the abolition of the Senate, which is irresponsible, and, in this case, has proved itself to be an obstructive body.

You will have seen that we are reaping a glorious harvest in Ontario. The storm on Monday, which was like the equinoctial gales, was most fearful, and did much damage to both wheat and barley. There was also on the same day an awful conflagration in the city of Toronto. At one time it was said that the blaze of fire extended fully half a mile. Such a destruction of property was never seen at one time in Toronto. There was only one life lost, which is a great mercy, though the property destroyed exceeds half a million of dollars.

Kleinburg, Ont., Can., Aug. 7, 1885.

IOWA NOTES.

We are now on the home stretch of another Conference year in Iowa. There are four Annual Conferences in the State, and they all meet in September. So, what is not done, that has to be done this year, must be done quickly. The year has been characterized throughout by a steadily-sustained effort at soul-saving, to a greater extent, perhaps, than usual. Indeed, the church is waking up in the West to the fact that "now is the accepted time" does not mean the three or eight weeks in mid-winter when it is attacked with a spasm of zeal. There are thousands of stations and circuits throughout our Methodistism that not only do not, but do not try to expect, a probationer to be added to their lists ten months of every year. What an army of idlers we are five-sixths of our time!

God is a constant force. The Holy Spirit is in the world—working. Sin is a constant force. Human need and danger are constant quantities. It would seem, from all these facts, if the faith and works of Christians could be maintained at a reasonable Gospel standard, that the Lord might aid to the church daily, and not only during the winter revival, such as are saved. This is the standard to which the church is slowly but surely rising. God speed the day!

There is much confusion among us relative to the question of prohibition. If Blaine had been elected President, I have but little doubt the Republican party would have adopted the prohibitory law and enforced it. But the leaders, and not a few of the followers, especially if they held an office, became intensely mad at St. John and all who voted for him, and assumed such an attitude to the cause, which they had pushed well to the front, as to practically forsake it. Before the November election the Republican leaders and leading Republican journals said, "Come on, boys!" but, since that time, the best that can be said for them is, they say, "Go, boys!" while they lack in the rear themselves, with their mouths full of mutterings and threatenings. The deliverance of our next Republican State convention, on the subject of temperance, is looked forward to with almost painful anxiety by many who would like to stand by the party, but who must stand by prohibition.

How is your charge, or district, coming up to the "Million for Missions?" It is often asked of pastors and presiding elders, as they chance to meet, and the answers are encouraging. Iowa may be counted on for her share, I think. Indeed, we may be pardoned a little State pride because two Iowa presiding elders were the first to definitely respond, in

cash or subscriptions, to the million line. Next to pastoral support the cause of missions is nearest the heart of our people, and if anybody can enthrone us to do our best financially, it is the invincible and irrepressible Chaplain McCabe. There is no greater favorite in the church, though there be many favorites.

For many years our Iowa Methodists, along the northern line of State especially, have been building up a convention, assembly and camp-meeting resort at Clear Lake. Some of your Bostonian Methodists have dashed their electric lights among the benighted denizens of that region, from its platform. But it is a long distance to Clear Lake from almost anywhere else in Iowa, and some man, two years ago, with a seer's vision, discovered a charming spot at the head of the Mississippi Rapids, in the southeastern corner of the State. It is near the village of Montrose, just opposite the old Illinois Mormon town of Nauvoo. It is on a bluff rising abruptly 189 feet above the level of the grand old river that rolls at its feet. The bluff is crowned with a native forest, in which have been counted thirty-five different kinds of trees.

Last Thursday we closed our second camp-meeting. It was conducted by Thos. Harrison, and was a great success in every way. He has engaged for the third meeting, Aug. 9-19, 1886. Preceding the camp-meeting a week was occupied with a Sunday-school assembly, education convention, conducted by Pres. McFarland of the Iowa Wesleyan University, and a Woman's Foreign Missionary meeting. Eight permanent cottages have been erected, and forty army tents were set up to accommodate those coming from a distance. More than one hundred lots have been sold, and most of them will sustain permanent structures before another meeting.

There will be a general upheaval among the pastors of the Conference this year. The presiding elders say, also, there will be a greater "shortage" of men than ever occurred in the history of the Conference. Dr. J. C. W. Cox has been taken for Sunday-school and Tract agent for the Northwest; and it is rumored that Dr. W. H. Pillsbury contemplates dropping out of Conference work, which, if so, will only leave one full-blooded Yankee in our ranks. There will be room and welcome for a dozen. Send them on!

There is general manifestation of sorrow among all parties at the death of the great Union captain. Our camp-meeting opened on the day he died, and, on the second day of the meeting, a brief memorial service was held. Everybody is glad that he lived to see all clouds dispelled from about his name, and that he had the sweet consciousness that his sun was setting in a clear sky.

J. E. CORLEY.

LOWELL METHODISTS.

BY AN OUTSIDER.

It is sometimes a pleasure to tell people what you think about them, and when what you think is good, no harm is done; indeed, it would be better, frequently, if people did not wait so long before they say them.

The Lowell Methodists are Methodists in doctrine and manners. They have no leanings any other way. They cling to the old departure, and, as a result, are doing a good work. For the past fifteen years, during the residence of the writer in the city, his ministers have been men of ability, culture, and a broad catholic spirit, working in delightful harmony with all other Christians; they have been an honor to their church, and have done good work for the Master. Sometimes in the best of churches there is a narrow, unmanly minister, but either because the Methodist theology is so broad, or free-range so efficient, or both, the brethren who have been sent to Lowell have commanded the respect of all men for their culture, piety, and fraternal courtesy.

At the present time the churches are in a good condition (if not, they keep it to themselves). The years have brought changes, as they will in population like ours. St. Paul's holds her own, though she has lost of the old strong men, who have been promoted to heaven, but she has young blood enough left of the pure type. Her new minister, Bro. Rice, is making a delightful impression, and the common remark among his parishioners is, "He's first best, as good as they make them."

The Worthen St. Church has done an immense work in reaching souls and blessing a multitude of young people away from home. Bro. Thorndike, with his argumentative, logical, intense and Biblical preaching, feeds his people as few men do, and keeps them awake at the same time.

The John St. Church is having a pleasant experience in a most important location, and throwing its arms around a host of young people. Bro. Packard is a born minister in the pulpit and out—"not one of the kind whom the people wish, when he is in the pulpit, he would never come out, and when he is out, wish he would never go in;" but a Christian gentleman, polite in manner, cultured in taste, spiritual in thought, and faithful in work, he has the love and confidence of all the people.

The Highland Church, a seed planted at the right time, has been greatly blessed, is doing a noble work, and has a promising future. Bro. Meredith is never idle and always pushing matters; keen as a razor and genial as a sunbeam, he has found his way into the hearts of all good people.

The worst of it all is, we ministers whose patient people permit us to remain with them for fifteen or twenty years, do not like to have such good men taken from us, and under their present pastorate we "outsiders" would like to have the Lowell churches made a kind of permanent mission, or, at least, change the brethren round among themselves. We do not see the

particular need of Dr. Dorchester's coming round to look after these men, though his benignant face is always welcome in our city, but we assure him the Methodist pastors in Lowell are to be trusted, not only as good preachers, but each is a good bishop in the primitive, Congregational sense.

We could not help just saying "amen," in our corner, to the good work these good men are doing in our city.

SMITH BAKER.

WHAT BECOMES OF THE CONVENTS?

BY REV. L. PIERCE.

MR. EDITOR: I have been studying the Minutes of the New England Southern Conference for the year 1885, and there are some items I think might be profitable for all the readers of the good old HERALD, and especially the preachers and members of the New England Southern Conference, to read. I have made it the practice for years to read every week under the head of "The Churches" all that is published under the headings of Rhode Island, Connecticut, and New Bedford district; and I read with interest and much joy the many glorious revivals of last fall and winter, and read them again in the presiding elders' reports published in the Minutes of this year.

Providence district: "Many conversions have been witnessed." "The most of our churches in Providence have received accessions, some very large," and all have had a year of growth and strength." "The churches in Brockton have been favored in a similar manner, so on all the district relatively large additions have been made and strength increased. From ten to thirty persons have been converted in all the parishes."

Norwich district reads: "In Central Church in Norwich there have been many conversions and additions. In many of the churches conversions have been occasionally occurring throughout the year, while others have been blessed with powerful revivals and numerous gatherings of souls, as Mystic, Natick, New London, South Manchester, Volantown."

New Bedford district reads: "The quickening power of the Spirit strengthened believers and pardoning sinners have been manifested in nearly every church, while in some places many converts are reported: East Bridgewater, 21; Taunton, Central, 35; Grace, 26; North Dighton, 17; New Bedford, Pleasant St., 40; Fall River, First, 30; Park, 40; West Falmouth, 21; Wood's Hill, 20; Provincetown, Centre, 30."

After reading the revivals both in the HERALD and Minutes, I came to the conclusion that the increase of probationers must be at least 500. Allowing that 1,000 of the 2,600 who were on probation at the close of the Conference year of 1884 had been received into full connection, and say 600 had been dropped or moved away with or without certificates, or died, it would leave 1,000 who were on probation at the close of the Conference year of 1885. But turning to the Minutes I found myself very much disappointed in my estimate. Instead of 500 increase, there was a decrease of 361. I close this by asking, What becomes of converts saved at Methodist altars, and of probationers that join the M. E. Church?

CONVOCATION OF METHODIST PRINCIPALS.

The second annual convocation of the principals of Methodist seminaries in the United States, was held at Ocean Grove, N. J., Aug. 1. These secondary schools constitute an element of no small importance in the education of the youth in the land. They now number ninety-two, sending out not less than ten thousand annually. A very small per cent. of these enter college. Thus is seen how much more intimately connected with the people are these institutions than are the colleges; and the question how they can be made most efficient is pressing itself upon the thought of the time more and more every year. Hence arose this annual convocation of principals, designed to promote the interest of all by comparing and discussing methods and policy in each.

At the present convocation, either in person or by letter, were represented upwards of fifty of these schools. The leading seminaries of Massachusetts, New York, Pennsylvania, New Jersey and Georgia were represented in person.

Under the direction of Dr. James E. King, principal of Fort Edward Institute, several conferences were held, at which informally each principal gave the method adopted in his own institution, as to the regime of the boarding hall, the method adopted in religious services, social intercourse, daily exercise, rhetorical work—in short, as to the conduct of nearly every department embraced in such an institution.

In the evening, in the large tabernacle, erected as a memorial to Bishop James, was held the public meeting, at which Dr. King presided and Prof. Sweeney led the singing. Prayer was offered by I. N. Clements, principal of Cazenovia Seminary. President King feelingly referred to the loss that the cause had sustained in the death of Dr. Fick, president of Hudson River Institute, after which the speakers of the evening were introduced.

Dr. Gray, principal of Dickinson Seminary, spoke on "Religion in Our Seminaries;" Dr. Edwards, principal of Chamberlain Institute, on "The Work of the Christian Teacher;" and Dr. Steele, principal of Wilbraham Academy, on "The Bible in the Seminary." Each thoroughly discussed and illustrated his subject, showing that these schools supply a need in education that can be found nowhere else.

At the close the following were elected officers for the ensuing year. Dr. King, Fort Edward, N. Y., president; Dr.

Steele, Wilbraham, Mass., vice-president; Dr. Edwards, Randolph, N. Y., corresponding secretary; and Dr. Gray, Williamsport, Pa., treasurer.

Chautauque, N. Y., was chosen as the place of meeting in 1886; and we trust that every seminary in Methodism will be represented, as we are confident that inestimable benefit would result therefrom.

I. N. CLEMENTS, Secretary.

BISHOP MALLALIEU AT OCEAN GROVE.

The congregation that greeted Bishop Mallalieu on Sunday morning, Aug. 2, at Ocean Grove, numbered over five thousand. Such congregations are often overestimated, this was counted.

The Bishop was unknown by face to most of his audience, but many knew of the work he has done in the South of France, and rumors of the spirit the man has in him, had been heard by many of those present, so there was a spirit of expectation, as well as faith, in the congregation.

The effect of this vast company of people on ministers is peculiar. Some are lifted up, inspired and carried beyond themselves; others are overwhelmed and sink, like a cypress log in a southern swamp, with all their excellences in them. Some to secure themselves from being thus swamped, read their discourses; others memorize and declaim them; and some take a sermon that has often done good service as a lecture, dedication, or ordinary camp-meeting discourse, and—retire in good order; but few, in front of this gathering of thousands, are able to lift and move it. Bishop Mallalieu lifted that crowd, as a tide lifts a great ocean steamer over the bar and out to sea.

The Lord is with him—that is his secret—and thousands will thank God they ever heard him. In the afternoon he held a meeting for inquirers, and several came to him. He met the ministers on Monday for a talk on work, and the effect of his visit at this great religious resort will be a benediction. The following report of the sermon from the N. Y. Tribune is substantially correct:—

"Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear." (Acts 2:33.) These words, said the Bishop, present a synopsis of the sermon by Peter on the day of Pentecost. "How can a God of infinite justice, purity and goodness," he continued, "save a lost race? I fall back upon the Bible doctrines of the atonement, and the recognition of the brotherhood of man and the Fatherhood of God. The duty of the church from this hour is to labor for the prevention of poverty, of ignorance and sin. Down in my country alone the Mississippi are thousands of people who cannot spell the name of Jesus. You Christian women must gather up your dusty robes and take the spinning wheel and silver, wherever they are, belong to God. The cattle upon a thousand hills, the master whose hand they bear, belong to God. All inventions and appliances belong to God. This is the time when God's people ought to bring willing offerings to His altar for the salvation of men. Spiritual force implies the recognition of the brotherhood of man and the Fatherhood of God. The duty of the church from this hour is to labor for the prevention of poverty, of ignorance and sin. Down in my country alone the Mississippi are thousands of people who cannot spell the name of Jesus. You Christian women must gather up your dusty robes and take the spinning wheel and silver, wherever they are, belong to God. The cattle upon a thousand hills, the master whose hand they bear, belong to God. All inventions and appliances belong to God. This is the time when God's people ought to bring willing offerings to His altar for the salvation of men. Spiritual force implies the recognition of the brotherhood of man and the Fatherhood of God. The duty of the church from this hour is to labor for the prevention of poverty, of ignorance and sin. 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The Sunday School.

THIRD QUARTER. LESSON IX.

Sunday, August 30.

1 Kings 21: 1-19.

BY REV. W. O. HOLWAY, U. S. M.

THE STORY OF NABOTH.

I. Preliminary.

1. GOLDEN TEXT: "Thou hast sold thyself to work evil in the sight of the Lord" (1 Kings 21: 20).

2. DAYS: B. C. 900.

3. PLACES: Jezreel and Samaria, the capitals of Israel.

4. CONNECTION: Elijah becomes the follower of Elijah; Ahab's two successful wars with Benhadad, king of Syria; Naboth's refusal to sell Ahab his vineyard.

II. Introductory.

For a time Elijah disappears from the history. Occupied with his Syrian wars, Ahab had probably forgotten him. Very likely they would never again have met, had not Ahab, by a deed of shameful ingratitude, provoked God's wrath and sealed the fate of his dynasty. Adjoining the king's palace grounds on the eastern slope of the hill at Jezreel, was a vineyard owned by one Naboth. On this tempting piece of land Ahab cast covetous eyes. It was in just the right spot for a "garden of herbs" or flowers. His possession would make the royal domain complete. But, on being interrogated, Naboth, with a blunt indignation of speech very unpalatable to Ahab, refused to part with his patrimony on any terms. He would neither sell it nor exchange it for a better vineyard elsewhere; and he gave additional force to his refusal by making it religious: "Jehovah forbid, that I should give to thee the inheritance of my fathers." It was useless to argue farther. The rights of an Israelite landowner were not to be invaded. But, instead of taking his disappointment in a manly way, Ahab, "with the petulance of a despot crossed in his will," returned to Samaria, "heavy and displeased." He dug himself on his couch, turned his face to the wall, and refused to eat. His wife Jezebel came to him. Had she been anything but his evil genius, she would have soothed him, and rescued him from his sally discontent, and turned his mind to better thoughts; or she would have congratulated him on having so faithfully a subject, and exulted with him for giving way to such weakness; but no such feelings as these dwelt in the heart of the fierce, unscrupulous queen. She took pride in herself as she looked down upon her weak-willed husband. With words of biting scorn she derided his kingly prerogative, which dared not make a law for itself. "It is the same contrast—true to nature—that we know so well in Egyphtus and Clytemnestra, in Macbeth and Lady Macbeth, where the feeble resolution of the man has been urged to the last crime by the bolder and more relentless spirit of the woman." He wanted Naboth's vineyard—he should have it. She would give it to him. With her own hand she wrote the despatch to the elders of Jezreel in the name of Ahab, and sealed it with his signet. She commanded them to proclaim a fast, and, on the charge of blasphemy against God and the king, and by the testimony of two false witnesses of their own abominable, put Naboth and his sons to death "in the name of religion and loyalty." The complaint rulers carried out her infamous order; Naboth and his sons were stoned and their death duly reported to Jezebel. Ahab was notified that the only obstacle to the coveted possession had been put out of the way, and listened to his wife's call to rise and go to Jezreel. But on arriving there he was confronted by the figure of the stern Gadaiel who had before crossed his path. Whatever joy he may have felt in calling the vineyard his, was quickly dashed by the appalling words which fell from Elijah's lips. The scene of his last crime would be the scene of its sure retribution: "In the place where the dogs licked the blood of Naboth, shall dogs lick thy blood, even thine." Nor was the doom to be confined to himself—it was to include his wicked wife and house. The dogs would eat Jezebel beneath the walls of Jezreel, and the dynasty of Ahab should be exterminated and their flesh given to dogs and vultures. Ahab's contrition postponed the execution of this dreadful sentence, but did not avert it.

III. Expository.

1. Ahab's Grief (21: 1-7).

Ahab came to his house—his palace at Samaria. Heavy and displeased. The same expression is used of him on a former occasion, when the prophet rebuked him for sparing Benhadad (20: 43). A vulgar displeasure seems to be characteristic of Ahab when thwarted in his purposes. Because of the word which Naboth . . . had spoken—Naboth owned a vineyard adjoining the king's palace in Jezreel. Ahab coveted this vineyard in order to make of it a "garden of herbs," and offered to pay handsomely for it either in money or in land elsewhere. The proprietor refused to part with it. I will not give thee, etc.—Naboth said, "Jehovah forbid that I should give thee," etc. The very words of his refusal showed his reverence for Jehovah and consequent hatred of Baal, and embodied, moreover, a religious principle which made especially distasteful to Ahab—that his patrimony could not, in accordance with the law of Moses, be alienated. Laid him down upon his bed—on a couch; showing his petulant discontent in a truly Oriental fashion. Turned away his face—rejecting all conversation or intercourse. Would eat no bread—refusing his usual food, making his absence, of course, conspicuous. Ahab had recently shown himself a great warrior; now he shows himself a contemptible weakling.

So Homer describes the Greek heroes: They cry like children when in trouble; they rend their garments, and roll themselves in the dust in a way that we would deem utterly extravagant (Taylor Lewis).—Naboth refused to sell the vineyard because it was "the inheritance of his fathers." He refused because, first, he had as good a right to what he possessed as any king; second, on religious grounds, because the sale of a paternal inheritance was forbidden in the law (Lev. 25: 23-28; Num. 36: 7-9), i. e., he was forbidden to sell it permanently out of the family. He was therefore not merely at liberty as a personal right to refuse the king's proposal, but bound by the commandment of God (Lev. 19: 31).

2. Jezebel's Grief (21: 8-16).

8. She wrote letters in Ahab's name.—He must have known what she was about. He must have suspected that she was relentlessly plotting what he dared not plot—the murder of the man who had thwarted his covetous desire. Sealed them with his seal.—Even though ignorant of the precise contents of the despatch, this permission to use his signet authenticated whatever was written, and made Ahab fully responsible as Jezebel, if not more so. Unto the elders and the nobles—who constituted the tribunal of the city (Deut. 16: 18), "judges and officers to judge the people." In his city—Jezreel.

The seal is a very ancient invention. Judah's signet is mentioned in Gen. 38: 18. Signets of Egyptian kings have been found which are referred to about A. C. 2000. A cylinder seal of a Chaldean king, now in the British Museum, has probably about the same antiquity. Senacherib's signet and an impression of Sargon's are still extant (Rawlinson).—This seal was made of some precious stone, engraved with the chosen device of the owner, and was either set in a ring (Gen. 38: 18), or suspended by a string from the neck or arm (S. 88: 6). The seals of the ancient Assyrian kings were small engraved cylinders, set in frames, resembling miniature garden-rollers, which were rolled over the clay on which it was desired to make an impression (Todd).

9. Proclaim a fast.—Notice that throughout all this plot the idolatrous Jezebel adhered strictly to the Mosaic requirements. Evidently she was familiar with God's holy law even to its minutest details. She would give the impression, by having a fast proclaimed, that some grievous sin had been committed which was about to bring down the divine vengeance. Set Naboth on high—bring him before the people as the accused; but Jezebel says that Naboth was "set on high" in the sense of being made president of the assembly by virtue of his high position. Two men, sons of Belial.—The law required that two witnesses at least should appear against a man, and these two perjured the elders were required to find. "Sons of Belial"—lawless fellows. "Belial" not being strictly a proper name, except in the New Testament where it is a name for Satan. Thou didst blaspheme God and the king—a double capital crime. It may be possible that Naboth, in his indignation against Ahab's idolatry and covetousness, had let fall some hasty word which might have been construed into "blasphemy," or "revelation of the king," but there is not the slightest ground for believing that he had blasphemed Jezebel; rather, it would appear that he was a firm supporter of his law and worship. The word "blasphemy" has another and shortened form—our familiar word "blame." In Hebrew, the word means either to bless or to curse. "Analogy in the Semitic dialects admits of directly opposite meanings in a word" (Terry). Carry him out, and stone him.—Everything was to be done in strict legal order. He could not be slain within the city, but must be carried forth outside the walls; and the prescribed form of death—by stoning—must be witnessed upon him. That he may die.—From 2 Kings 9: 26, it appears that Naboth's sons shared his unjust fate. Thus all the heirs-at-law having been put out of the way, the property would revert to the crown.

Had the stoned witnesses to inform against him, the judges might have been imposed upon, and their sentence had been rather their unpopularity than their crime; but to oblige them to find the witnesses, "sons of Belial," to suborn them themselves, and then to give judgment upon a testimony which they knew to be false, was such an impudent defiance to everything that is just and sacred, as we hope cannot be paralleled in any story (Henry).

11-14. The elders and nobles.—As did Jezebel had sent.—Perhaps they dared not resist a will so impetuous as Jezebel's, for they must have recognized her hand in the message, and it is certain that they reported the consummation of their villainy not to Ahab, but to her (verse 14); perhaps they owed their petty elevation to her influence, and felt under obligation to please her; perhaps they were partakers in her idolatrous rites, and disliked Naboth for his stubborn adherence to the old faith. But whatever motives governed them, the black fact remains that they complied with a royal order to murder an innocent family. Stoned him.—Lev. 24: 16; Exod. 22: 28. Says Trenchard: "To add inquiry to the murders of Naboth and his sons, the magisterial bodies were left unburied, the greatest insult that could be paid to the dead. Worse still, the provoking dogs and swine of the town (2 Kings 9: 26) were allowed to devour them; and it was noticed that the blood ran into a tank at hand, which was the common bathing-place of the prostitutes of the temple of Baal." (Geddes follows, apparently, the Septuagint, which makes Samaria the place of execution, and thus mentions Jezebel as the place of trial and of execution.)

It seems that they, as the presiding officers of the residence, gladly embraced the opportunity to please the powerful, despotic queen, and to show their unconditional submission in the hope of being praised and rewarded for it. Perhaps, owing to the sojourn of the court there, they had become habituated to unrighteous expectations of the sort, and that fawning and servility were no longer new to them. Certainly their whole course presupposes thorough corruption in public affairs, a natural consequence of the religious confusion which must have entered in during a reign when "the covenant of Jehovah" was forsaken, his law trodden under foot, and the infamous Baal and Ashtar worship introduced and patronized (Bair).

15, 16. Naboth is not alive, but dead.—She does not announce that he has been stoned; simply, that he is no longer alive to refuse the sale of his vineyard. Ahab had been told for nothing. When Ahab heard that Naboth was dead, he turned to the Authorized Version, Ahab makes no inquiries, evinces no compunctions; "he sprang up from his bed with delight," according to Josephus; but in the fuller account given in the Septuagint, Ahab's first feeling was one of remorse: "When he heard that Naboth was dead, he rent his clothes and put on sackcloth." Still, this feeling, if really entertained, was a transient one. Rose up.—Apparently he had kept up the gloomy seclusion and ill-temper which assured that the obstacle to the accomplishment of his desire was removed. To go down.—to take possession. Jezebel lay below the hill on which Samaria was built. Ahab drove down in his chariot, attended by two of his officers (2 Kings 9: 25), Bidkar and Jehu—the latter destined to play an important role in the history of the kingdom.

Years afterwards, long after Ahab and Elijah had gone to their account, two of that same group found themselves once again on that same spot;

5-7. Jezebel came to him—"In the pride of conscious superiority to the weaknesses of her husband" (Stanley). She inquired into the cause of his sadness, and he tells her, dwelling upon the fairness of his proposal to Naboth to purchase the vineyard or rather for it, and the laconic curtness with which his offer was rejected. Dost thou now govern the kingdom?—a taunting question. You call yourself a king, do you? Arise, eat bread.—be merry—have done with your sulk! I will give thee the vineyard.—I, a woman, will dare what you, a man, will not dare, and take what you, a man, have not the courage to take. Rawlinson cites Lady Macbeth in Shakespeare: "Infirm of purpose! Give me the dagger!"

The scene, however, in Ahab's house suddenly changes when that terrific woman Jezebel, who so much resembles the Clytemnestra of Æschylus and the Lady Macbeth of Shakespeare, comes upon the stage. He is like wax in her hands, but none the less guilty on that account. His apparent virtue and moderation were simply cowardice; she gives him nerve and courage for the accomplishment of a purpose which, before, his spirit was unequal (Taylor Lewis).

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and a king, the son of Ahab, lay dead at their feet; and Jehu turned to Bidkar and said, "Remember how that thou and I rode behind Ahab his father, when the Lord laid this burden upon him. Surely yesterday I saw the blood of Naboth and blood of his sons, saith Jehovah, and I will require thee in this plot, saith Jehovah" (2 Kings 9: 25, 26) (Stanley).

8. Gods of Justice (17-19).

37, 18. The word of the Lord came to Elijah.—The blood of Naboth like that of Abel called for vengeance, and the cry was heard. Elijah could not have been far away at the time of the tragedy. Go down to meet Ahab, king of Israel.—Says Stanley: "As in the most pathetic of Grecian drama, the unjust sentence has no sooner been pronounced on the unfortunate Antigone than Tiresias rises up to pronounce the curse on the Theban king, so, in this grander than any Grecian tragedy, the well-known prophet is there to utter the doom of the house of Ahab." He is in the vineyard of Ahab—exulting secretly in his new possession, trying perhaps to blanch his price of conscience by throwing the blame of the bloody crime upon Jezebel, and never dreaming of the Nemesis upon his track.

Another voice from Naboth's vineyard is, "Be sure your sin will find you out." Ahab and Jezebel had managed their wicked plot. Naboth was in this silent land where no voice of protest can be heard against high-handed inquiry. But there was a God in heaven who maketh inquisition for blood, and who "remembereth them." Their time for retribution did come at last, although years of gracious forbearance were suffered to intervene (Macdoug).

39. Hast thou killed, and also taken possession?—Ahab was to be directly charged with the murder of Naboth as having his own hands had done it, also, with "indecent haste" in immediately seizing upon the vineyard. Where dogs licked the blood of Naboth shall dogs lick thy blood—retribution in kind, pronounced by the infallible Judge whose law is the same for king and subject; and falling not on Ahab merely, but also on Jezebel (2 Kings 9: 30-35).

IV. Illustrative.

1. The Tenth Commandment should never be forgotten. Covetousness has inspired some of the basest crimes which have disgraced humanity.

2. We should instantly expel the first uprising of guilty desire; if harbored, it breeds discontent, and leads the soul downward, step by step, to ruin.

3. The rights of the humblest subject are as sacred as those of the mightiest king.

4. A wife may be either a helper or a temptress.

5. How many crimes have been committed in the name of religion!

6. God holds us responsible for the wickedness which we would commit if we dared.

7. To accept the fruits of crime is to become a partaker in it.

8. "Be sure your sin will find you out"—in punishment.

V. Illustrative.

1. ONE LAW FOR RICH AND POOR.

In the reign of Frederick, King of Prussia, there was a mill near Potsdam which interfered with a view from the windows of Sans Souci. Annoyed by this inconvenience to his favorite residence, the king sent to inquire the price for which the mill would be sold by its owner. "For no price," was the reply of the sturdy Prussian; and, in a moment of anger, Frederick gave orders that the mill should be pulled down. "The king may do this," said the miller, quietly folding his arms, "but there are laws in Prussia;" and forthwith he commenced proceedings against the monarch, the result of which was that the court sentenced Frederick to rebuild the mill, and to pay besides a large sum of money as compensation for the injury which he had done. The king was mortified, but had the magnanimity to say, "For no price," was the reply of the sturdy Prussian; and, in a moment of anger, Frederick gave orders that the mill should be pulled down. 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Zion's Herald.

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As the sunshine puts out the fire in one's grate, so the shining of God's love in the heart puts out the light of vicious pleasure, which appears to the mind thus lighted as nothing more than the blackened wick of an extinguished lamp. In like manner even those pleasures deemed innocent by worldly men, fall to attract him, because he fasts on celestial and nobler joys. Julius C. Hare, using a different figure, says: "When night is spread around us, the light of a candle will seem bright and pleasant; but when the day has lit up the heavens and the earth, it dwindles so as hardly to be seen." Therefore it is, that the spiritual man sees no brightness in the so-called harmless pleasures of worldly minds. What are twinkling tapers to him who basks in the bright beams of the Sun of Righteousness?

In the beginning of his evil life a man pursues his chosen vice because of the delight it affords him. After a time indulgence in the vice ceases to yield him pleasure, and then his vice pursues him. He hates it, despises himself for yielding to it, yet cannot throw off his bondage to it. Coleridge, speaking of such wretched victims to lust and intemperance, says, "This is the dread punishment attached by nature to habitual vice, that its impulses wax as its motives wane. No object, not even the light of a solitary taper in the far distance, tempts the beighted mind from before; but its own restlessness goes on from behind as with the iron goad of destiny." Alas, that young men before their eyes should persist in sowing the dragon's teeth of habits sure to spring up hereafter as armed tyrants to goad them on to a miserable death!

Petty trials arising out of the selfishness and ill-will of persons from whose association one cannot escape, are causes of constant irritation. They sting one's spirit as tail nettles do the bare hands of him who wields the sickle. They hurt, not because of the severity of each trial taken by itself, but because of the repeated infliction of the sting on the same wounded spot. It was easier to suffer the wound caused by a stinging nettle than to endure the continuity of those tearing nettle-stings. Nevertheless, the discipline whose providential lot it is to suffer them, must not fret himself into combativeness and retaliation, for that will cost him the loss of his faith, and will dishonor his profession. But how is he to endure them patiently? Peter prescribes a specific for such cases, saying, "Let them that suffer according to the will of God commit the keeping of their souls to Him in well-doing, as unto a faithful Creator;" and let them also, with Paul, be "persuaded that He is able to keep that which I [they] have committed unto Him against that day." Such submissive trust is a sure antidote to the nettle-stings of petty trials.

That was a sublime movement in the history of the universe when God said, "Let there be light!" and there was light. Still loftier was the sublimity of that moment in the life of the pained sinner when Jesus said to him, "Thy sins be forgiven thee;" and there instantly fell from his anxious breast the heavy burden of his many sins. Surely, the moral sublimity of this latter word of Christ exceeds the physical sublimity of the former! Yet how insensible men are when to-day Christ repeats these gracious words to penitent sinners, and in a moment, "mountains of sin and heaps of anguish" roll off their hearts, and a light, brighter than that of creation's morning, flows from the face of God into their pardoned souls!

The deeply afflicted man is tempted at times to doubt his Lord's impartiality, because his troubles are so much greater than those of his neighbors. If such is thy thought, O child of sorrow, instead of judging the ways of thy God, which are too deep for thy present comprehension, consider, first, that all thou art called to endure is not equal to the sum of thy vast merit, and then remember that if thou hast been left undisturbed in thy sins and to perish ever-

lastly, the evils of thy condition would have been immeasurably greater than thy present afflictions, which, though very grievous to be borne, are "but for a moment," and will, if thou dost not fret beneath them, "work out for thee a far more exceeding and eternal weight of glory" in the grand hereafter. Be patient, therefore. Remember that thou art

"A spirit living 'midst the forms of death, Oppressed, but not subdued, by mortal cares; A germ, preparing in the winter's frost To rise, and bud, and blossom in the spring; An undigged eagle by the tempest tossed, Unconscious of his future strength of wing; The child of trial, to mortality And all its changed influences given; And on the green earth decreed to move and die, And yet, by such a fate, prepared for heaven!"

Parents who wish to be cheerfully obeyed by their children must themselves obey the laws they seek to enforce. Louis XIV. wrote to his grandson: "If you wish to have your will habitual respect, you must show that you yourself are a slave to it." Interpreting this counsel as meaning that the will of a ruler must be nothing more than the application of a law to his subjects which he recognizes as the rule of his own life, it contains the secret of all successful authority in civil society or in the home. Law, not arbitrary will—the will of God, not the caprices of passion—must be the manifold rule of family life. The thing required of the child must be required, not merely because the parent wills it, but because it is right—because God wills it. Where this is made obvious even to willful children, and is calmly enforced as growing out of principles which the parent himself accepts as the rule of his own life, it compels respect, and since it appeals directly to the conscience, it compels a responsive "I ought," and often produces a resultant obedience.

THE LANGUAGE OF THE PEOPLE.

It is not enough to go to the classes of persons who do not attend public worship and preach to them the Gospel, or to preach to the crowds that can be collected, out-of-doors, in public resorts. Good will be done in this way; individual men will be drawn away from the ranks of sin and wretchedness, but no very extensive results will follow. Persons usually affected on such occasions are those who have been in the habit of attending religious services and have got astray. Two Sabbaths since a young man was led into the circle that surrounded the preaching place on the Common. He had been religiously educated, but had fallen out of the way. The word reached his heart. He made his way to Grace Church prayer-meeting in the evening, found peace, and bore modest but hearty testimony to the grace and power of the Gospel. Such cases constantly occur, giving ample testimony to the value of these services. But no perceptible impression is made upon the ranks of the ignorant, wicked, Sabbath-breaking and vicious population of our large towns and cities in this way. The masses are not thus reached for the accomplishment of the end we so much desire.

There is a large class in the community divided from the educated and moral by almost an impassable gulf. They have a language of their own, strong, rough, full of force and very expressive, but untrammelled by the laws of taste and grammar. They can hardly be reached by the polished sentences of an educated man. It is a foreign language to them. When one of their own number, by some miracle of grace, is converted and speaks to them in their own coarse mother tongue, they are often powerfully affected. But even this "native born" preacher must remain with them, to save them. They must gather into their own religious circles and be nourished by the strong and peculiar meat rendered necessary by their intellectual and moral condition.

It is this familiar use of the rough language of the lowest and humblest classes that has given Sam Jones his extraordinary power in our Southern cities. He speaks the identical language of the street, the hovel, the saloon, of the Sabbath-breaker and the drunkard, without his blasphemy. No one is so ignorant or vicious as not to be able to apprehend his meaning. He knows exactly where to strike. He understands all the temptations of the lowest in the community. He knows, also, all their tender points and best aspirations. They see themselves as in a looking-glass while he is picturing his own past life. They need no other evidence of the truth and power of religion than the living exhibition of it in their presence. Mr. Jones reaches equally successfully the wicked, unbelieving and undecided among the cultivated classes. To them his style is eminently picturesque and attractive. It is something fresh and original. It is so positive and pertinent that it forbids a question, and the extraordinary transfiguration of the really converted drunkard, who, with all his roughness, is a man of genius, is an unanswerable apology for ex-

perimental religion. His truthfulness, his naturalness, his earnestness, touch the heart and secure its surrender.

Herein we see the real field of the Salvation Army, and the secret of their success. The men of the people—converted drunkards and criminals, with the marks of the beast still upon them—speaking often in the language of Sodom itself, sanctified by the spirit in which it is offered, have gone into the very dens of iniquity and preached Christ in this unlettered tongue, with personal illustrations from the streets, to the victims of passion and appetite and the slaves of vice. Here their success has been unquestioned and quite supernatural. The police of London are forced to bear testimony to the amazing transformations that have been made in some of the worst quarters in the city of London. They can hardly find such a population with us, outside of two or three cities. In portions of Boston, and in such towns as Fall River, they have accomplished good services. In places where this abandoned population is limited, their loud and coarse symbols, their uncultivated and sometimes disgusting modes, their strange language, almost utterly foreign to educated ears, have produced unfavorable impressions, and won few moral and spiritual results. But they have shown how, by truly converted men of their own condition, the most depraved and apparently hopeless classes of the community may be reached, and they have also demonstrated afresh the fundamental truth of the Gospel that "the Son of God came to seek and to save that which was lost," and that His gospel is the "power of God unto salvation to every one that believeth." This Salvation Army has thus far failed to develop any adequate conservative power. It strives unwisely to keep its disciples from the existing churches, and fails to build them up in local communities. It offers as yet no adequate system for the perpetuation and higher development of this marvelous revival among the abandoned classes in society.

The lesson that seems to be taught is this, that the church must be constantly on the lookout for soundly converted men from these too-much-forsaken classes. There are jewels among them of the first water that only require to be brought into the light. There is where the church found Edward Taylor. Mr. Moody's power, under God, is his ability to speak in the language of the people. The saved men from the masses are to be set at work among them, under the conserving and sympathizing supervision of the church. Whenever such men can be found, they should be sustained and kept at work as long as the grace and providence of God bear testimony to their usefulness. If our city preachers should find stands and gather crowds around them in the churchless portions of Boston, while good would doubtless be done and some souls would be reached, little impression would be made upon the tens of thousands of irreligious men and women dwelling in these abandoned quarters. Something must be developed from within and among them. Some Saul must be converted from their own ranks. Some man of power, to whom their strange tongue is native, must feel the fire of Pentecost and speak to them in their own language, in which many of them were born, and build up a church of Christ among themselves out of these stones, rough enough in the quarry, but submitting to a polish after the similitude of a palace, under the refining grace of the Holy Spirit. It seems to be the necessity of our present economy that there should be constant beginnings from the very bottom of society in order to save those who are continually sinking through all the influences of our Christian civilization. We must look eagerly and constantly for these rare and somewhat eccentric gifts, and not stand aloof from them, but bless them in God's name, and aid them with sympathy and substance as they enter upon their peculiar and very important work. The church and the land have every reason, temporal and spiritual, for earnestly seeking the evangelization of these portions of our towns and cities.

No man who has taken up a new attitude can escape the scrutiny of his fellows. That it is a good thing, even a glorious thing, to change in one set of inner and outer conditions is just exactly offset by the truth that it is a bad, and even a dastardly thing, to change in other inner and outer conditions. The change authorizes men to ask, first, whether we have any character at all, any more than a weather-vane has; and, second, whether if we have a character, it be a good and true character. There is no unreasonableness in the demand for continuity of conduct. We expect it of all men of any force. We know, indeed, that the attitude of to-day has a fixed relation to that of yesterday—that there is a direction in which this stream flows. It is a pity, therefore, that we could not have done at once with the barren defenses of, and assaults upon, changes of conduct, and deal with them as facts which display, in most cases, the manhood of the actors in these changes. We might save much precious time by leaving axioms to defend themselves.

No better proof can be given that we require and expect steady continuity in character than the unsuccess of men who change in such ways as to weaken confidence in their stability. "Unstable as water thou shalt not excel," is an inspired verdict which is echoed by all men. If we do not know where a man is—in the world of opinion and sympathy—we must pass him by. We can only measure the direction of the wind by the vane on the spire. We happen, usually, to want to know where the steel rails lie which can carry a train, with or against the wind, up the hills and across the plains. To excel is to deserve and win human trust—to be trusted as the steel rails are. There-

CHANGING OUR OPINIONS.

Very few of us escape the appearance of inconsistency, and we are all at times interested in the defense of changes of opinion. We also have changed; we do not want to feel guilty about it, and we say, "One must learn if he keeps his eyes open;" "It is honest to change when one ought, and dishonest not to change when one ought." "The man who is always the same is a sorry excuse for a man;" "To change requires courage; to stay in a rut is the easy way." It is not difficult to write brilliant defenses of changes of opinion and attitude; it is, however, just as easy to brilliantly condemn the change-

ing and vacillating people. The hard task is to lay down any plain rule by which one may, from the outside, measure a change of opinion or conduct. Still, there are some general truths applicable to the case. One is that we seek and demand stability of character. We do not tolerate more than we must the man whose affections are not settled, whose purposes are not steady, whose character, in one word, is not a fixed and reliable fact. Of course we have to deal with a great deal of unstable character; the uncertainty quantity is considerable in church and nation; it is larger far in the shifting concerns of private life. For, if the new conditions of our business, or the new calamities of our firesides, cannot be easily adjusted to some steadfast lines of conduct in others, if the question, "What will my brethren do?" cannot be answered at all, a distressed soul may well sink into despair.

We look for stability in our fellow-men. We are compelled to place a certain confidence in their continuity of thought, affection and conduct. And this confidence is in large measure justified by results. It is not, then, exactly a question respecting a change of opinion which is concerned when a friend has "taken a new departure," but of finding some connection in the new with the old—of tracing the continuity of his character into the new region. We have no use in the world for men who get a new character every seven years. Society must be built of stones which preserve their shape; the square one must not become round at caprice, or because it has been struck once or twice by the hammers of conflict.

We must know that a man has a proper personal character which is measurable and trustworthy. He may change from mere lack of character. There may be no continuity in his thought or conduct. On the other hand, there may be a perfect continuity—but the thing which continues is a low and mean purpose. He is the same man in a new church or another party—a self-seeking man who got his pay yesterday and is getting it to-day, who changed base to get or keep his pay. A social reason may have taken him into a new church relation; it is not so mean as the other, but it is very ignoble; and in neither case can the changing man avoid the loss of our respect. We look, then, for the continuity of character; and the question is, whether the better or the baser part of the man represents the constant element which made him what he was and makes him what he is. Most changes will afford scope for either solution. Some things will show the continuity of grace, of animosity, of pride, of self-will. Other things will show virtues of self-abnegation and conscientiousness. The open book of the man's life must be read with care and diligence. We may deeply need to know what it is in him which perseveres, and through this change strengthens and consolidates itself in him. If the man has any power above his ears he is the same steadfast character after the change has been made.

No man who has taken up a new attitude can escape the scrutiny of his fellows. That it is a good thing, even a glorious thing, to change in one set of inner and outer conditions is just exactly offset by the truth that it is a bad, and even a dastardly thing, to change in other inner and outer conditions. The change authorizes men to ask, first, whether we have any character at all, any more than a weather-vane has; and, second, whether if we have a character, it be a good and true character. There is no unreasonableness in the demand for continuity of conduct. We expect it of all men of any force. We know, indeed, that the attitude of to-day has a fixed relation to that of yesterday—that there is a direction in which this stream flows. It is a pity, therefore, that we could not have done at once with the barren defenses of, and assaults upon, changes of conduct, and deal with them as facts which display, in most cases, the manhood of the actors in these changes. We might save much precious time by leaving axioms to defend themselves.

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fore, one cannot afford to trouble the busy and laborious world to find out that he is true in change. He must—to excel—be obviously and transparently the same. The change is a danger to be avoided, if it is at all possible, as naturally and properly putting at risk all that life is worth to us. If the world judged you harshly because you changed sides or places, it did perhaps an impatient thing; but you should have made it easy for the world to read you. It has no time to spell out obscure meanings; you should have put your meaning in plain letters.

The valuable in life has two large elements—the old and the new; or, rather, the old which is good, and the new which is also good. Good and evil are both as old as the garden of Eden, and it is one of the facts that the new good is distributed by the good people. Therefore new departures move towards martyrdom; therefore the heroes of progress win our heartiest applause. We owe them so much for bruising ancient evils! The world will never be weary of their praise. It will forgive them much because they love humanity much. But let no man hope to win this favor by any charlatanism or brazen professions. The individual man must stand upon his character before men. "A good man out of the good treasure of his heart bringeth forth good things."

Rev. Dr. George Lansing Taylor is a poet, and not simply a verse-maker, as our readers have had abundant reason to know. His poetry is of the masculine order; it does not lack sweetness, but it has a rough vigor and an earnest purpose showing that it was not made, but sprung irresistibly from a virile mind accustomed to express itself in musical numbers. Of course such a soul could not remain quiet under the stirring incidents of the last few weeks. His muse began to sing, as his pen recorded her strains, an elegy for General Grant. It is a worthy tribute to a noble subject. The Doctor rises to the height of his argument and sings of him who was

EDITORIAL COMMENT.

Great in arms, in peace unstained, Chaste and temperate, modest, pure, Firm as granite golden-veined, "Such his fame shall be enduring." Found his museless deep Shrine for millions yet to be; Here in glory let him sleep "Twixt the continent and sea."

Several other stirring poems upon the same theme are included in a particularly neat memorial portfolio of leaves bound with ribbon, printed with a heavy border, and having an ornamental cover. The whole, under the title of "An Elegy for Grant," is published by Funk & Wagnalls, New York, and sold for 25 cents.

A little incident, occurring some time since, showed very amusingly the inconsequence of much of our social conversation. It happened in the early spring. A lady quite troubled in her hearing called at a friend's home. The person who received her, a visitor in the family, remarked, as she called seated herself, that "the snow seems to be melting." "What did you say?" the person addressed earnestly inquired, drawing her chair nearer. To deliberately repeat this trifling statement a second time in a loud tone of voice was ridiculous enough. "I said the snow was melting," the respondent did not even then catch the sentence. It must certainly be something important, she evidently thought, as it was the introductory remark to the conversation that was to follow. "Excuse me," she said, bending towards the lips of the speaker, "I am quite troubled in hearing." She placed her hand behind her ear and expectantly awaited the important announcement. What could the lady address to do? The condition of the case admitted of no explanations. She could only shout once more at the top of her voice, "The snow seems to be melting," and mark the queer expression upon the visitor's countenance as she took in the astounding statement. She was so to be met, to a friend who had just entered the room, "that, probably, by this time, the snow was pretty thoroughly melted." The state of the atmosphere from that time and after that experience became a subject of much less interest as a topic of conversation with this greatly embarrassed lady.

In eight States, Massachusetts and Connecticut among the number, excellent laws against the circulation of depraving literature have been passed, and only require a faithful execution of them to defend, especially the young people, from their moral poison. The other States will soon follow, as great interest is already awakened throughout the land. But something more is requisite than the destruction of what is unwholesome. An interesting, attractive, pure literature must be provided in the place of that which is noxious. Special effort is being put forth at the present time to secure the right kind of literature for the work of supervising the reading of their children. Hon. B. G. Northrup, LL. D., late superintendent of schools in Connecticut, has lectured in various portions of the country upon the subject with excellent effect. Some time since, a carefully-prepared paper was published in the *School Journal* of New York upon the reading for our young people, giving select and carefully classified lists of works in various departments of literature, with descriptions of their characteristics. It is an admirable guide to the family arranging a home library, or to any young readers wishing to have some intelligent plan for their reading, or for making a collection of books. It is not a heavy, forbidding outline, but a fine assortment of the best works in fiction, from the pens of story tellers and of the poets, as well as works of history, science, travels and general literature. A copy of this excellent tract, with an introduction by Dr. Northrup, will be sent gratuitously upon application to E. L. Kellogg & Co., 25 Clinton Place, New York City.

The *Westway Christian Advocate* (Church South), published at Macon, Ga., makes an amusing mistake. Our Doctor Warren, of the Boston University, who has never been supposed to be rolling in wealth, but who finds abundant opportunity for domestic economy in his far from extravagant academic salary, in his large faith in the noble Methodist Church of his choice, pleasantly and prophetically drew a draft for a million dollars upon the whole church in favor of Secretary McCabe's million project, and sent it with his congratulations to the indefatigable mission secretary on the twenty-fifth anniversary of his marriage. Now the *Advocate* holds the act up as an example of noble Northern

wealth and charity. "One man," the paper says, "sends Chaplain McCabe a check for the whole amount, and there are a hundred Northern Methodists who could send a check to-day for an equal amount each." The editor presents this as an inspiring example for his Southern brethren. Bless you, Dr. Warren, you have builded better than you know!

The "National League Document, No. 4," is an extraordinary tract. We cannot divine when Dr. Worcester, who has compiled it, has found time with his other duties to gather its amazing statistics and remarkable collection of opinions from leading men of all professions in this country and Great Britain. He draws, in behalf of the American people, a terrible indictment, with ten counts, against the traffic in alcoholic beverages. He shows the enormous statistics of these sales—185,765 dealers in distilled liquors and 13,165 in malt liquors, besides a great army unrecognized in official tables and engaged in illegal sales. In the year 1884 there were sold in the United States 75,000,000 gallons of distilled spirits and 590,000,000 gallons of malt liquors. This overwhelming indication goes on to show that this frightful trade is now sustained by powerful combinations throughout the country established to resist, at any cost, all philanthropic efforts to limit its sales. It also declares, and substantiates by the most decisive and unquestionable evidence, that this trade is inimical to the physiological, psychological, ethical, economic, governmental, educational well-being of the population, a foe to the family, to philanthropy, to civilization and to the religion of the community. The testimony brought forward to sustain these different counts is abundant, comprehensive, direct, and even startling. This tract, issued by the League at \$7 for a hundred copies, and ten cents each, should be scattered broadcast. These elaborate and very able publications in awakening public interest and in producing a profound conviction of the importance of the reform and of the vital interests which are at stake. This tract has illustrations enough for a score of ringing addresses. Every preacher should secure a copy for this purpose.

We read with great sorrow the abrupt telegraphic announcement of the death of Rev. Dr. A. C. George, of the Langley Ave. M. E. Church, Chicago, Ill. His previous illness has been announced, and indeed, for quite a long period he has been an invalid, but we were not prepared to believe that his mission on earth was ended. He was little over 61, was born in Vaughn, N. Y., educated in the Wesleyan Seminary at Lima, and entered the Genesee Conference in 1847. He has been in the Missouri Conference, and for a number of years past in the Rock River. Dr. George was a minister of marked ability, earnest, powerful in argument, and with great force of persuasion and eloquence. He has been a frequent correspondent of our periodicals, and was one of the most efficient movers and managers in the late Ecumenical Conference in London, in which he took a prominent part. His death gains for him the crown of life, but is a serious loss to his church and in the great field of Christian evangelization.

A very important temperance movement, similar to the National Temperance League, has been organized in Allegheny County, Penn. It is an uprising of the labor element against rum. Mr. John J. Jett, the most conspicuous of the labor leaders, is at its head, and Mr. Jos. D. Weeks is chairman of its executive committee. A meeting for organization was held last week in Pittsburgh. The society bears the title of the Gospel Temperance Union of Pennsylvania. Its formulated principles are much the same as the National League. Its ultimate aim is the securing of a constitutional amendment against the liquor traffic, while it enforces a non-partisan union of effort to create a right public sentiment on the question, to call out the earnest co-operation of the churches, and to reform the intemperate. Vigorous measures are to be at once instituted to organize auxiliaries all over the State. We bid a hearty Godspeed to every sincere effort of God fearing men to put down this awful liquor traffic and to defend the coming generation from its deadly temptations.

We were quite startled on Thursday of last week with the announcement of the death of Rev. Dr. Rufus P. Stebbins, the esteemed Unitarian minister of Newton Centre. Dr. Stebbins had reached the mature age of seventy-five, but was apparently hale and had the promise of many years of vigor. With his stout frame, his flowing white hair, his broad, strong face, and his vigorous step, he was a conspicuous personage in our streets. Courteous to all, a gentleman of the old school, with a smile and kindly word to every child he met, the Doctor was universally esteemed. A fine scholar, late president of a Western theological institution, a ready speaker, interested in public affairs, he was a welcome participant in all the gatherings of our clime. A few days since his seventy-fifth anniversary was pleasantly celebrated by his church. He was born and lived in his boyhood in Wilbraham, and was prepared for the college at Amherst in the Wesleyan Academy under Dr. Fisk. Mrs. Stebbins, his widow, has been for a long time an invalid, suffering from a heart affection. Now this vigorous husband is suddenly removed by neuritis of the heart. Much sympathy is felt and expressed for the survivor.

Disfranchise plans have now been elaborated for holding a North, Central and South American Exposition upon the grounds of the late great national fair in New Orleans. The board of management of the new movement has purchased the buildings lately occupied by the exposition just closed, and are instituting vigorous measures to secure a much more widely developed and complete and manufacturing display. It opens in the coming November with a series of congresses of geographers, musicians, members of Congress, educators, transit agents, various nationalities, etc. Its president is Mr. S. B. McConnel, of New Orleans. Mr. S. H. Buck is director general.

Rev. W. I. Gill writes from Lawrence, Mass.—

"Mr. Editor: I am glad you had talked with that New England professor. If it will generate such articles as that on 'Upheaval or Peaceful Revolution,' many of your readers will wish you to publish them every week, and it would surely be a great benefit to the world. Our religious papers are often too exclusively ecclesiastical, and the world is tempted to think we have little interest in improving its condition. This is an injurious error both on our part and on the part of the world. Some changes necessitate others; and the great changes in the forms of modern industry necessitate a change in industrial methods. The leading of your article indicates the problem which society must solve ere long. Shall the inevitable change in industrial methods be effected by a violent and desolating upheaval, or by a more gradual revolution? The question is momentous. It is enough to make us tremble. Good Christian people should address themselves to the answer. Our religious press should awaken interest, stimulate inquiry and diffuse knowledge on the subject; and surely the Methodist Church has here a special power and responsibility and should be at the front. But it is still to be seen if the Episcopal Church is on this subject far in advance of us, which is one of the causes of its recent rapid growth."

The quotation of a few sentences from the discourse of Dr. Newman at the private funeral of General Grant, as a specimen of his character, is about as significant as the carrying round of a brick to give an idea of a completed house. The Doctor's manner is his own; it is of certain transgressions of a severe taste, there is no minister in the land who addresses or preaches, during the year, to such large and cultivated audiences as does the former pastor of the Metropolitan Church, Washington. His services during the sickness and after the death of his honored friend, were not forced upon the family, but earnestly sought.

With the departure of Gen. H. K. Oliver, who died last week in Salem, at the mature age of 85, a very conspicuous representative of a previous generation passes away. He came in with the century and lingered nearly to its close. A student at Harvard and a graduate of Dartmouth, he became a noted teacher. He has filled many important public

A. D. F. Randolph & Co. publish upon a small card, which can be readily inclosed in an envelope, a touching and instructive hymn, embodying "the secret of a happy day."

"Just to trust and yet to ask
Guidance still,
Take the tracing of the task
As He will;
Just to take the loss or gain
As He sends it;
Just to take the joy or pain
As He lends it."

The *Sanitarian* for July has an able paper by Dr. J. H. Raymond upon "Practical Sanitation." Dr. J. N. McCormack discusses at length, with illustrations, "The Fever Epidemic in Louisville." A valuable extended report of the American Climatological Association is published, with a great variety of medical, sanitary and literary papers, notes, reviews, etc. 113 Fulton St., New York.

We had supposed that the publication of the *Bay State Monthly* had come to a premature close. It seems, however, to have been only a case of unexpected vitality. Its August number appears under new auspices, published by a company bearing its own name, and adorned with an admirable steel-plate portrait of the late Governor John A. Andrew. It has also illustrated papers upon Worcester and Nantucket, with excellent articles upon Abraham Lincoln, the Grimké sisters, and much varied miscellany. Published at 43 Milk St., Boston.

The many friends of Mr. John R. Goodwin, formerly so well known in our social and religious circles, are heartily welcoming him back now that he has returned to the city. The death of his beloved and estimable mother, whose care and comfort drew him away some years since, has permitted his return to his home.

We have received the very neat catalogue of the Wiley University, Marshall, Texas, of which Rev. N. D. Clifford, B. A.—a student of Wesleyan and of a well-known Maine family—is president, with an efficient faculty. It had last year on its roll 182 students, only three, however, in the college course, but 100 in the preparatory. The institution is accomplishing good service for the State and the church.

Mt. Union College, Ohio, at its late Commencement, honored itself in bestowing the degree of Doctor in Divinity upon Rev. M. B. Chapman, late of the New England, now of the New York East Conference. Many friends in this vicinity will heartily congratulate our new Doctor; it is one of those cases when the degree receives, as well as bestows, honor.

The *Philadelphia Record* of Aug. 10 gives quite an extended notice of a memorial discourse in honor of General Grant delivered by Rev. Dr. S. L. Grace in the Arch St. M. E. Church of that city on the previous Sabbath morning. Members of the 6th Pennsylvania Cavalry, of which Dr. Grace was chaplain during the war, with other members of the Grand Army, were present on the occasion. His text was, "Behold I have given him for a witness to the people" (Isa. 4:4).

D. Lothrop & Co. have published in new ornamental paper covers a fine collection of the best sentences which have come from the pen of the great General, under the title of "Words of Our Hero," edited by Rev. Dr. Jeremiah Chaplin. There are selections from messages, speeches and letters of General Grant, and are gems of thought worthy to be preserved, and destined, some of them, to be immortal. The volume has also a chapter of very interesting personal reminiscences prepared by Mrs. Jessie Benton Fremont. The first edition of the work was sold on the day it was issued. 35 cents.

For years there was no more familiar figure in our North End Methodist circles than the kind-hearted and courteous and at the same time of Dr. Joseph S. Mason. For a number of years his health has been shattered; but his mind preserved clearly the recollection of the gracious days of old when Benet St. M. E. Church was in its glory, and the choice preachers of the Conference flled its pulpit. He loved to talk of those days and the scores of men and women of blessed memory who have now been long in Paradise. He has met them once again. He departed in peace last Thursday, having reached the age of seventy-five. There are but few of his generation left behind.

Last week, Rev. Dr. W. E. Huntington attended the funeral service of Mrs. Mary L. Tinkham, widow of the late John Wesley Tinkham, aged 64, a much-esteemed and very active member of the Broadway M. E. Church, South Boston. Mrs. Tinkham was the daughter of the late Rev. Lewis Bates, of blessed memory, and sister of Rev. L. B. Bates. Her death will be specially felt in the Sunday-school, in the social services and evangelical work of the church. Beautiful floral gifts were expressive symbols of the estimation in which she was held in the community.

The thirteenth catalogue and calendar of the Boston University School of Medicine has been issued. It gives a list of the undergraduates, and also, of the alumni with their present addresses. It shows how broadly over the land the influence of this branch of the University is widely extended. Dr. J. T. Talbot is Dean of the school, and is supported by a large and able faculty.

The heated term is fairly becoming the busiest. With its summer schools, its religious conventions, its great Sunday-school assemblies, its camp-meetings of various shades, its educational, reformatory, benevolent and ecclesiastical gatherings, the weeks usually allotted to vacation are pretty effectually filled up. Last week and this the regular camp-meetings in this vicinity held their sessions. As far as we have heard from them, they have been seasons of much spiritual interest. We hope, with the opening of September, our pastors will return to their churches in good physical condition and take up their serious duties with increased energy and a single purpose to prosecute their evangelical work.

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to his ability. He has been throughout his
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history. Many substantial and beautiful
facts will long preserve his memory. But few
have in sacred service and on public occasions
have a more assured immortality than Gen.
Oliver's well-known "Federalist." He was
a Puritan of the Puritans in his hereditary
blood, and his heart and life were full of
sweetness and light.
Many eyes grew moist last week as they
read of the death of Mrs. Helen Hunt Jack-
son, in California, whether she had gone in
pursuit of health. The announcement a few
days before of her serious sickness somewhat
prepared her friends for the sad telegram.
We well remember her first husband, Major
Edward Hunt, U. S. N.—a very intelligent,
cultivated and highly accomplished naval off-
icer. When he married the daughter of Prof.
Fisk, two remarkable brilliant minds, well
trained, were united in an ideal domestic life.
It was not until after his sudden and acci-
dental death and the death of her only child
that she began to write. Her genius was at
once recognized and appreciated. No let-
ter, as a *de morte* plume, have been more familiar
to the often recurring, but never too often
"H. H." In prose and poetry, in the sober
relation of facts and in charming fiction,
Mrs. Jackson has met with almost equal suc-
cess. Her voluntary efforts in behalf of the
Indian tribes of our country, and her thorough
investigations as an agent employed by the
government, have been important factors in
awakening both Congress and the late admin-
istrations to the abuses visited upon these un-
fortunate wards of the government. One of
her latest works, "Ramona"—a book of re-
markable power and fascinating interest—
has given a marked emphasis to this truly
Christian mission, to the execution of which
she has dedicated her best energies, and in-
deed her life. She rests from her labors, but
her works will follow her.
At a very impressive public service held
in Minneapolis, Minn., Bishop Foss delivered
the address. It is published in the *Evening
Journal* of that city. The reporter says of it
that "it was listened to with almost breath-
less attention." In eloquent strains he indi-
cated the chief characteristics of the great
General—"a colossal common-sense, lofty
military genius, superb pluck and peerless
magnanimity." The Bishop's closing periods
referring to his religious character are particu-
larly grateful and effective.
The report of Yarmouth camp-meeting,
written by the secretary, has been received,
and will appear next week.
East Maine Conference Seminary.
The trustees of this school have secured the
services of Miss Eva F. Pike, who will have
charge of the music department during the
ensuing year. Miss Pike is a graduate of the
New England Conservatory of Music, with
supplementary studies in the College of Music
of Boston University. She comes to the
school fully equipped for her work in all its
branches. During the past four years she has
been employed at Mount Holyoke Seminary,
South Hadley, Mass., and with marked suc-
cess.
The rooms of the Commercial department
have been enlarged and improved, adding
much to the facilities of this department. No
school in the State offers better advantages
for a business education. The boarding-house
has been put in excellent condition for the
reception of boarders, and Steward Rogers will
serve no paler to make it a cheerful and com-
fortable home.
The outlook for the fall term is promising.
We have an able faculty, and they are ready
to use every laudable means to push forward
the interests of the school. A long and a
strong pull upon the part of the friends of the
school will make it a great success. The fall
term commences Aug. 24.
Woman's Home Missions.
August 6 was given to "Woman's Home
Missions" at Ocean Grove, New Jersey. It
was the first "field day" of the society at
this important seaside resort. Nature and
the Ocean Grove Association were very cour-
teous and considerate, for the day was per-
fect and the welcome was as cordial as a
stranger could expect. The ladies held a
workers' conference in the morning presided
over by Mrs. Gough of Philadelphia, and with
Mrs. Rust and Mrs. Willing present, as also
representatives of seven conferences. The re-
ports of the conference secretaries were de-
lightfully interesting, including reports from North
and South.
Another meeting filled the afternoon, at
which Mrs. Rust spoke, outlining the work
and aims of the society, and in the evening
Mrs. J. P. Willing gave a telling address. A
strong desire was expressed for a meeting at
the same place next summer. M. A. L.
The Churches.
MASSACHUSETTS.
NEW ENGLAND CONFERENCE.
Chelsea.—Rev. Dr. Horr, pastor of
Walnut St. Church, by invitation of the
city authorities of Chelsea, delivered the
eulogy upon Gen. Grant at the Central
Congregational Church, Saturday
afternoon, Aug. 8. The Theodore Win-
throp Post No. 35, G. A. R., attended in
a body, acting as escort to the mayor and
city government.
Lawrence observed the day of General
Grant's funeral with appropriate ser-
vices. Rev. Charles Parkhurst delivered
a very excellent address. It is published
in full in the daily papers. Special no-
tice was taken by him of the vindica-
tions of time upon General Grant's
course in his treatment of questions in
which Senator Sumner was involved.
Worcester.—Rev. W. T. Perrin, be-
fore leaving for a four weeks' vacation,
preached an eloquent sermon in memory
of General Grant.
Grace Church.—Rev. Geo. Whitaker
preached on the life of General Grant to
a very large and interested audience on
the first Sunday of August.
Sterling Camp-ground.—Hon. Geo.
Bartlett is acquiring himself very sat-
isfactorily in the superintendency of the
grounds. He has made arrangements
for the accommodation of visitors with
good board under the care of Mrs. La-
count, of West Somerville. We hear of
much activity on the part of the society
who are getting ready for the camp-
meeting, and will attend in large num-
bers. The new Webster cottage in the
rear of the society's meeting tent is
finest floor, two stories, connects on the
lower floor with the meeting tent, and
is excellent in all its appointments for
cooling, lodging, etc.
Salem, Wesley Chapel.—Sunday, Aug.
8, five persons were baptized, eleven re-

ceived into full membership, and eight
taken on probation.
Purchase St., Newburyport.—A me-
morial discourse on the death of General
Grant was given in Purchase St. church,
July 26, by the pastor, Rev. Alfred
Noon, on "The Mission of Sorrow." No-
tices are out for the collection of the
last instalment of the debt on this
church. All but \$300 of the \$1,500 has
been collected.
Oakdale.—Rev. C. A. Merrill writes:
"Rev. N. D. George and family are in
deep affliction. A telegram last Sat-
urday informed them that Mr. S. W. Saw-
yer, Bro. G.'s son-in-law, was found
dead in his bed. Mrs. Sawyer, who has
been spending the summer with her
parents, left on Monday for her home in
Oakland, California. No particulars
have been received of Mr. Sawyer's
death, but heart disease, probably, was
the cause."
At the Grant memorial service in Oak-
dale, Saturday, Aug. 8, the address was
delivered by Rev. C. A. Merrill. Also
at a union service in Holden last Sun-
day he was the speaker. The G. A. R.
in both instances were present. The
addresses gave great satisfaction. G.
Pittsfield.—In response to a very gen-
eral call, the memorial sermon on the
death of Gen. U. S. Grant, delivered in
the Pittsfield church, July 26, by the
pastor, Rev. C. D. Hills, D. D., was
printed in full in the *Pittsfield Sun*, and
is highly commended. W. W. Rockwell
Post, G. A. R., were present.
MAINE.
The Conference year opens very hope-
fully at Bowdoinham, on the pastorate
of Rev. A. C. Trafton. A warm re-
ception of the past year at the beginning
of the year put the people and pastor in the
fullest sympathy, which is felt in all the
church work. One week ago last Sat-
urday, Mrs. Trafton occupied the pulpit,
presenting the claims of the W. F. M. S.
Society, and organized a W. F. M. S. of
thirty-five members. Bro. Trafton was
honored by being chosen as orator at the
Grant memorial services Saturday,
Aug. 8.
Rev. C. W. Bradley, of Augusta, bapt-
ized five persons in Kennebec river last
Sabbath. Five hundred persons were
present.
Rev. Brother Libby, of North Augusta,
was absent from his pulpit last Sabbath
to attend the funeral of his sister, Mrs.
Candler, at Wintthrop.
The National Association for the Pro-
motion of Holiness opened its sixth
camp-meeting, at Old Orchard, Aug. 11,
Rev. Wm. McDonald presiding. The
following members of the association
are present: Bros. McLean, Wood,
Short and Gill. The first service Tues-
day evening indicated by its numbers
and interest that the meeting is to be
one of the best ever held on these
grounds. Bro. McDonald gave the
opening address, which was followed
with an altar service, in which a large
number came to the altar seeking heart
purity. Rev. A. McLean preached Wed-
nesday A. M. on 2 Peter 2:4. Dr. Fox,
of South India Conference, preached
in the afternoon on Jeremiah 50:5.
Bro. Wood preached in the evening on
"Be ye holy, for I am holy." An altar
service followed each sermon, at which
hundreds have come forward seeking
holiness. The sermons Thursday were
by Bros. Gill, Short and Ballentine—
the latter a Baptist minister of Wood-
stock, N. B. Every successive service
evinces more of the presence and power
of God. The sermons are clear, strong,
and full of the unction of the Holy
Spirit. The sermons Friday were by
Rev. J. L. Hill, of Livermore Falls, Bro.
McLean and Rev. E. S. Stackpole, with
the title still ringing. Conversations
and sanctification are the fruits of every
service. A great number of the minis-
ters of Maine Conference, and some from
East Maine, are present and enter into
the work with heartiest sympathy. The
National committee never had a more
beauty reception at Old Orchard, and
never did better work. Dr. Cullis has
been on the ground during the meeting
and was warmly greeted. But Camp-
meeting John Allen has not put in an
appearance at any of the meetings this
year.
The Portland District camp-meeting
at Fryeburg opened last Monday under
the leadership of Rev. W. S. Jones,
presiding elder of the district. Quite a
number of the preachers of the district
are present, and the interest has been
good from the beginning. Bro. Jones
seems at home at the head of the camp-
meeting as at the head of the district.
The Portland District camp-meeting
at Old Orchard opens Monday evening,
August 17, Rev. W. S. Jones presiding.
L.
EAST MAINE.
Moro.—The new pastor, Bro. George
F. Bradford, is kindly received by the
people. There seems to be a good in-
terest manifested at the several preach-
ing points. Bro. B. has planned his
work for a successful campaign.
Oakfield.—On Sunday, July 26, Rev.
L. W. Kilgore, of the Sherman circuit,
baptized three candidates at South Oak-
field, and four united with the church.
Sherman.—The diphtheria is raging to
an alarming extent in this town. There
have been several deaths. Schools have
been closed, and Bro. Kilgore has not
been able to meet his appointments, for
the people stand in fear of this dreadful
disease.
LOCAL.
BANGOR DISTRICT.
The brethren in the ministry have ren-
dered good service in holding Sabbath
quarterly meetings by exchange. We
hear excellent reports from these meet-
ings. The pastor at Newport conducted
his own quarterly meeting, with a very
large congregation and an interesting
time.
At Waterville five were baptized and
nine received, July 12, making nineteen
who have recently been baptized, and
others are seeking God.
Rev. J. W. Day recently spent a Sab-
bath at Waterville, and his services are
reported "very interesting."
At Brownville the social meetings are
increasing in interest and power, and the
church was not large enough for the
congregation on Children's Day. The
people were very much pleased with the
quarterly meeting services conducted by
Bro. P. E. Brown.
Bro. Price, of Fort Fairfield, met with
discouragements in the beginning of his
work. The congregation was scattered
and the people disappointed on account
of the unexpected departure of his
predecessor; but Bro. Price is at work
with energy, and has already begun to
finish rooms for his family to occupy.
P. E.
VERMONT.
The great recent event in central Ver-
mont was the dedication of the new
church at West Randolph, Wednesday,
the 5th inst. Dr. Pelce, editor of
Zion's Herald, preached a sermon,
profound and eloquent. We never heard
him do better, if as well. All hearts
were stirred. In the evening Bro. T.
P. Frost, of Montpelier, preached an
able sermon from the words, "We are
made a spectacle unto the angels." The
audiences were large and appreciative.
Besides the pastor, presiding elder and
preachers of the occasion, there were
present Bros. A. T. Bullard, J. S. Spin-
ney and L. O. Sherburn, of Randolph;
J. O. Sherburn, of Northfield; J. E.
Knapp, of Chelsea; H. K. Hastings, of
Gaysville; W. S. Smithers, of Pittsfield;
J. Hamilton, of West Fairlee; G. B.
Hyde, of Rochester; D. C. Thatcher,
of Bethel; Gilead, and G. W. R. Clark
and J. R. Cushing, of the New England Con-
ference, and the pastors of the several
churches in town. The church is a gem
for beauty and a marvel for cheapness,
and was dedicated free of debt. Part of
the subscriptions will not be paid at
once, but the entire indebtedness is
covered by good subscriptions that will
all be paid before next Conference. If
the brethren throughout the Conference,
who have not already done so, will for-
ward the amount of their subscription to
the writer before the 20th inst., it will
save some embarrassment, as a bank-
note falls due then, which must be
settled. Bro. W. J. Kidder, who has
seen this enterprise through from incep-
tion to completion, resides at Northfield;
and it being very important to have a
pastor on the ground to take advantage
of the prestige of the new church, Bro.
G. B. Hyde, who has been supplying
at Rochester during Bro. Trevelian's
absence in England, will assist Bro.
Kidder during the balance of the year.
Bro. F. W. Hamblin, of Waterbury
Center, has been spending a few weeks
with his friends on Cape Cod, and Bro.
A. J. Hough, the poet-preacher, has been
rusticating among the hills of Walden,
with his wife's people.
There was a blessed quarterly meeting
at Mechanicville the last time Bro. A.
L. Cooper visited them. Bro. W. M.
Gillis baptized thirteen. He has bap-
tized thirty-three in all, and received
fifty on probation, as the result of
the wonderful work of grace which pre-
valled there last winter.
The outlook at Marshfield is very en-
couraging. At the last quarterly meet-
ing Bro. G. L. Wells baptized four,
received six into the church and five on
probation, and others have joined since.
At Painfield the parsonage has been
practically made new. It was very
much out of repair, and has been
thoroughly refitted inside, making it a
pretty and comfortable home. Bro. J.
A. Sherburn has been cordially received,
and is hopelessly prosecuting his work.
At St. Albans Bay they have adopted
the weekly-offering plan of meeting
current expenses. The new pastor, Bro.
Geo. L. Story, has been kindly received,
and is having encouragement in his
work. On a recent Sunday he baptized
two persons, and received four into the
church—two by letter.
The ladies at Williamstown have put
a beautiful new carpet on the church.
Dr. A. Webster, of South Carolina,
brother of Bro. H. Webster, has been
visiting among his friends. He preached
at Williamstown two weeks ago, and at
Weston a week earlier.
Bro. W. R. Davenport, of Weston, is
slowly improving, but not able yet to do
any work.
We are sorry to learn of a painful
accident to our brother, Hon. P. Dilling-
ham, of Waterbury. He suffered a
fracture of one limb, and at his ex-
treme age (eighty-six) it is a bad case.
But he is doing well, and it is hoped he
will fully recover, and live yet many
years to bear testimony before many
witnesses of the wondrous power of the
Gospel.
Bro. M. H. Ryan is having a "good
time" at Walden. His congregations
are large, and some are inquiring the
way to the kingdom.
The church at Pittsfield is being
thoroughly repaired. Dr. Brigham is
the principal agent in the matter—doing
the remodeling at his own expense. Bro.
Smithers is still pushing the pastoral
work with success. Several have joined
on probation since Conference.
Memorial services for the dead chieftain
have been held very generally through-
out the State. At St. Albans Bro. E. W.
Culver preached an admirable memorial
sermon at a union service in the
Congregational church. Brother T. P.
Frost delivered one of the addresses;
and at Newport Bro. A. Scribner deliv-
ered the address.
The Morrisville camp-meeting is to be
held Aug. 12-18, to be followed by State
temperance camp-meeting. The Missis-
quoi Valley camp-meeting at Sheldon
will be held Aug. 24-30. The St. John-
sbury district camp-meeting at Lyndon-
ville, and the Springfield district camp-
meeting at Clarendon, N. H., will both
be held Aug. 24-29. The Central Ver-
mont camp-meeting at Northfield will be
held Aug. 31-Sept. 5. H. A. S.

CONNECTICUT.
Hazardville.—This church, which is
closed for repairs, will be reopened,
Sept. 13. Rev. A. S. Hunt, D. D., of
New York, will preach the re-opening
sermon, and meetings will be held each
evening of the week following, with
sermon, Sept. 20, by Rev. G. P. Mains.
Putnam.—Memorial services were
held in the M. E. Church, Aug. 2. The
G. A. R. attended the services in a body,
and Bro. Stoddard gave a sermon on the
life and services of General Grant, which
was listened to with the closest atten-
tion by an appreciative audience. B.
Hartford.—Ceremonies appropriate to
the laying of the corner-stone of the
Boardman Memorial Chapel were held at
the South Park M. E. Church, Aug. 4.
The chapel is to be erected by Mr. Wil-
liam Boardman, of Hartford, as a memo-
rial to his wife, Mrs. Mary Frances
Boardman, who died Dec. 14, 1884, aged
81 years. Mr. and Mrs. Boardman were
among the founders of the South Park
Church. Rev. S. L. Beller, pastor of the
church, read the disciplinary state-
ment used at the laying of corner-stones,
prayer was offered and hymns sung, a
memorial sketch of Mrs. Boardman was
read by Presiding Elder Wardell, and an
address was made by Rev. Geo. Van
Alstyne, after which the audience stood
with uncovered heads while Mr. Beller
read a list of the contents placed in the
box. The box was then closed, soldered
and deposited in the cavity of the stone,
which had been placed in position during
the work of soldering. Presiding Elder
Wardell then pronounced the stone
laid in the name of the Father, Son and
Holy Ghost, according to the usages of
the Methodist Episcopal Church. The
exercises closed with the benediction by
Rev. Mr. Brockmeier.
NEW HAMPSHIRE.
Gleanings.—Rev. N. T. Whitaker and
his sorrowing wife found sympathy
among their friends in Bristol, on the
occasion of the death of their little
daughter, who was so suddenly taken
from them. The funeral occurred at
the house of Dr. J. M. Bishop, and the
services were conducted by Rev. G. J.
Jenkins. The bereaved parents returned
to Providence, leaving the remains of
their little one to rest among the hills of
New Hampshire. Eternal life after this
mortal life!
Rev. J. A. Bowler has some skill as a
photographic artist. He has recently
made some very satisfactory views of
Bristol and vicinity, and also some
groups of campers and summer board-
ers. Bro. Bowler delivered one of the
memorial addresses in the town hall,
Bristol, August 8.
Rev. A. E. Drew always receives a
cordial welcome from Manchester Meth-
odists and the citizens generally, who
became so much attached to him during
his three years' pastorate in that place.
This was exemplified during a brief
visit to the city a few days ago. He
still enjoys the quiet of his home on the
Hedding camp-ground.
The annual meeting of New Hamp-
shire Y. M. C. A. is to be held in Lake
Village, September 24-27.
For the Rockingham County Temper-
ance meeting, held at the Hedding camp-
ground, Rev. D. W. Downs had prepared
an address, but being quite unwell, he
was prohibited by the physician from
speaking. He, however, provided a sub-
stitute in the person of his daughter,
who read his paper in a most excellent
and impressive manner. What a relief
it would be at times if some of the rest
of us had such daughters!
Greatly to the satisfaction of all who
wish a good square meal during camp-
meeting week, we are glad to say that
Rev. J. F. Spaulding is to have charge
of the boarding tent at the Hedding
camp-meeting this year. He will not
lower the standard.
Rev. Wm. Ramsden delivered a memo-
rial address in the town hall at Derry,
Saturday, August 8. The G. A. R. Post
was in attendance, and performed the
burial service.
Rev. J. M. Williams, of the First
Church, Concord, preached a fine memo-
rial sermon to a crowded house, Sab-
bath morning, Aug. 9. The preacher
dwelt on the traits of character that
made General Grant great, and illus-
trated them by various incidents in his
life.
The Rockingham County temperance
gathering at the Hedding camp-ground
was a very interesting meeting. The
rain may have detained some who had
hoped to be there, but those who were
present were well entertained and profited.
Dr. Pike and Bro. Downs were the
Methodist representatives on the pro-
gramme, and both acquitted themselves
well.
Rev. O. P. Wright preached a very
interesting sermon on the life and char-
acter of General Grant, in the church at
Whitefield. The drapings and floral
decorations were very nice.
The Methodist society at Cornish are
to receive \$600 by the will of the late
Judith Carter. The bequest is given on
condition that in case the society ever
becomes extinct, the fund is to be de-
voted to the missionary cause. B.
There is a healthy religious interest in
Suncook, five persons having been bap-
tized and eight received by letter re-
cently.
At Pensacook, also, the work is going
on, several having been baptized this
quarter; while the Sunday-school is
larger than last quarter, despite vacation
absences and hot weather.
The Franklin Falls people are improv-
ing and beautifying their house, having
already raised the money for the ex-
pense of doing the same.
The new field at Woodsville is being
well tilled, but needs aid for its dozen
communicants in securing a house of
worship. G. W. Norris.

THE TRUTH.
We are analyzing all the Cream of
Tartar used in the manufacture of Cleve-
land's Superior Baking Powder, and
we hereby certify that it is practically
chemically pure—testing as high as
99.95 per cent and not less than 99.50
per cent.
From a hygienic point of view we re-
gard Cleveland's Superior Baking Pow-
der as the ideal baking powder, com-
posed as it is of pure Grape Cream of
Tartar and pure Bicarbonate of Soda.
STILLWELL & GLADDING,
Chemists to the New York Produce
Exchange.
NEW YORK, Nov. 25, 1884.
Cleveland's Superior Baking Powder
does not contain Ammonia, Alum, Lime,
Potash, or Bone Phosphates, and it is
ABSOLUTELY FREE FROM ADULTERATIONS.
Money Letters from Aug. 8 to 15.
J. B. Barnett, H. Chamberlin, J. H. Crawford, A. S.
Ladd, J. F. Nye, A. L. Panchard, M. Palmer, F. W.
Straw, J. H. Thompson, J. Upham.
IMPORTANT.
When you visit or leave New York City, save
Baggage, Expressage and \$1. Carriage Hire, and
stop at the Grand Union Hotel, opposite
Grand Central Depot.
600 Elegant rooms, fitted up at a cost of one million
dollars, \$1 and upwards per day. European
Plan. Elevators. Restaurant supplied with the
best. Horse cars, stages and elevated railroad to
all depots. Families can live better for less money
at the Grand Union Hotel than at any other first-
class hotel in the city.
Marriages.
(Marriage notices over a month old not inserted.)
CLEMENCE—WOOD—In Winchester, N. H.,
Aug. 11, by Rev. C. W. Dackrell, Henry M. Cle-
mence, of Worcester, Mass., and Abby F. Wood,
of Winchester.
Deaths.
PEIRCE—Died in Atlantic City, N. J., Aug. 10,
Marjorie, infant daughter of Dr. and Mrs. H. P.
Peirce, of New York City, granddaughter of the
editor of ZION'S HERALD, aged 6 months.
Business Notices.
SARATOGA SPRINGS.
DR. STRONG'S INSTITUTE.
Open all the year for patients or boarders,
permanent or transient.
Popular Summer Resort. Location de-
lightful and central. Table and appointments first-
class. Society reading and cal. art. Summer home
of many members of church and state and their
families. Bath department complete and elegant
affording the only Turkish, Russian, Roman and
Electrotherapeutic baths in Saratoga.
"I was all run down, and Hood's Sarsaparilla
proved just the medicine I needed." Write hun-
dreds of people. Take it now.
NOTICE.—The Aroostook Valley Camp-meeting
will commence August 27, and continue over the
Sabbath. J. M. HOWES, Sec.
LEWISTON DISTRICT STEWARDS' MEET-
ING will be held at the Camp-meeting, East Poland,
on Thursday, August 27, at 10 o'clock p. m.
C. F. ALLEN.
NOTICE.—The Eighteenth Annual State Con-
ference of the Young Men's Christian Association
and Evangelical Churches of New Hampshire will
be held at Lake Village, Sept. 24, 25, 26, 27, 1885.
ALLEN FOLGER, State Sec. Y. M. C. A.
A DISTRICT STEWARDS' MEETING will be
held on the Foxcroft Camp-ground, Tuesday, Sep-
tember 1, at 10 o'clock a. m.
It is suggested that a District Stewards' Meeting
be held in Bangor for the societies not represented
at Foxcroft. If this meets the want, the Ste-
wards name a date. W. R. PALMER.
NOTICE.—There will be a FOUR DAYS' MEETING
in the Methodist Episcopal Church, Swampscott,
Mass., September 3 to 6, inclusive. Services will
be held at 11:30 a. m., 2:30 and 7:30 p. m. Prayer
and street meetings will intervene. The place is crowd-
ed with summer visitors, and we cannot pledge
entertainment. Good workers will be in attendance.
Swampscott is on the Eastern R. R., twelve miles
from Boston. Pray for this meeting, and attend if
possible. GEO. W. COON, Pastor.
THE PENOBSCOT VALLEY MINISTERIAL
ASSOCIATION will hold its next session at Brewer
during October. Specific time to be given later.
PROGRAMME.
Preaching, Monday evening, E. H. Boynton; alt.
R. M. Wilkins. Tuesday evening, G. W. Winslow;
alt. A. A. Lewis.
Tuesday, 9 a. m. Devotional Services, led by A. S.
Ladd. 9:30, Organization. 1 p. m., Reports from
Churches.
KSA's: What are the Special Handicaps of the
Itinerant? March, Day, Boynton; Day of our
Preachers in relation to the Enforcement of the
Sunday Law, B. B. Williams, Ladd, Libby; What
Rights have Preachers and Churches, in reference
to Appointments, under our System of supervision?
Palmer, Maine, Jewell; The Salvation Army—
the Value and Genius of its Work, Southard,
Haskell, P. B. Brown; Hindrances to vital Writ-
ings, T. H. Ladd; The Significance of the Terms
"Justify" and "Justification," Tilling, Robinson, Dunn; Our Own Thought or
Another's, Winslow, Crawford, Lockhart; Exegesis
of I Thessalonians 5:3, Prince, Sawyer, Skinner;
Healing by Faith, Lewis, Page, Gould.
Dear brethren, I wish to be present.
Com. J. A. LOCKHART
A. A. LEWIS,
W. R. JEWELL.

J. H. PRAY, SONS & CO.
ORIENTAL
RUGS AND CARPETS
Absolutely all the Eastern Rugs, as
well as all other foreign goods, sold
by us, are of our own direct im-
portation; and all are purchased and
selected by a member of our firm in
person. Consequently, several inter-
mediate profits are saved, besides ob-
taining the choice of the Eastern and
European markets. At the present
time we have
The Largest Stock of Fine Rugs
and Carpets to be found in this
Country.
Our collection is particularly rich in
odd sizes and shapes, peculiar color-
ings and designs.
We invite the attention of all in-
tending purchasers to our
ORIENTAL DEPARTMENT,
realizing that an examination of our
stock will fully verify all the above
statements.
The price of each Rug is marked
on the ticket in plain figures.
Rugs sent out on approval
if desired.
Correspondence is especially in-
vited, and shall have the prompt and
personal attention of some member of
our firm.
John H. Pray, Sons & Co.
IMPORTERS, JOBBERS, RETAILERS,
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NOW READY
THE
EPWORTH HYMNAL,
For Sunday-Schools and
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The Family.

GENERAL GRANT.

Read July 23, 1885.

BY WM. JAMES.

Fallen, with the wrath of glory
Resting on his noble brow,
He has laid aside the "earthly,"
Put on the immortal "now."
Though his once strong arm is powerless,
And his voice is heard no more,
Still his fame shall live forever;
Now it reaches every shore.

When the war-cloud gathered o'er us,
Threatening to divide the land,
Then he came, where duty called him,
Our brave soldiers to command;
What he did, and how it ended,
History's record best shall say,
But he made this land "united,"
And wiped slavery's stain away.

Ring, ye bells! tell the sad story
Of the peaceful summer skies,
That our hero, great and glorious,
In death's silent slumber lies;
He who led his countless legions
Fearlessly against the foe,
When death came, as calm and bravely,
Did true Christian courage show.

On our hillsides and our mountains,
On our plains, in valleys low,
One deep thrill of sorrow passes
Through the hearts of high and low.
Twine the cypress with the holly,
Place pure lilies on his tomb,
For his memory shall not perish,
But through endless ages bloom.

HOW THINGS WERE DONE.

An Allegory.

BY REV. ASA KENT.

PART IV.

"But one thing is certain," said Nimrod; "we cannot go back to former years, and suffer all the privations of the fathers. We believe in progress, and in keeping up with the improvements of the age. We are determined to obtain a full victory over our foes, and why need you complain if we gain it with less carnage than you once delighted in? If you have no heart to help us, we wish you would not hinder the work." After this admonition, they held their peace.

"Please tell me," said Joshua, "have none of your daughters been led away, like Dinah, the only daughter of our father Jacob, when, in this place, she went to visit the daughters of the land?"

"I must confess," said Ahira, "we have had such cases, and they were causes of grief and lamentation; but Nimrod told us it was not the use, but the abuse, of our liberty which had proved fatal. He then warned us to take good care and not abuse our privileges."

Joshua replied: "I want to know if any of our young men, like Zimri, have bowed down to Baal-peor, and brought a Coeli into his tent?"

Ahira replied: "We cannot deny the fact; but then, we did not, like Phinehas, thrust them through with a dart. We agreed to urge moral suasion, and to give no offence to the Hivites. But we wish to continue our account. It was a great relief to our young people to be permitted to lay by their armor, and give up their weekly training, as our new method had superseded the old one, and the captains of tens were excused from duty. Our fortress was not adapted to the times, and Nimrod conceived the idea of building in a style becoming the place, provided he could induce the Hivites to aid. He knew that there might possibly be open war with them again, and he secretly planned to build in a position where, in the event of a rupture, we could command their stronghold from our tower. So he proposed to the chief of the Hivites that they form a league, and erect a fortress, with a noble tower, modeled after the most approved style; and that this should be a bond of union between them. They were much pleased, and pledged hearty concurrence, provided we adhered to our 'moral suasion' platform. Then we saw the benefit of our prudence toward the young man and woman who initiated Zimri and Coeli in the matter of Baal-peor. If we had been severe with them, her father who was a man of valor in his tribe, would have been our enemy, and killed our plan; but now he came forward with silver and gold, and put his own hand to the work. He has induced others to pay tribute, and they have become proselytes of the gate; and if Nimrod could only stay there a few years more, no doubt they might all submit to circumcision. I wish Anak might be permitted to speak on this point, as he is so well acquainted with their opinions."

"Very well," said Joshua, "I would like to ask Anak a few questions: Have you renounced the gods of Canaan—Baal and Ashtaroth?"

"I have, indeed; and I enjoy life far better than before."

"Have most of your people given up idolatry?"

"They have, since Nimrod has been with us, and we have become proselytes of the gate."

"If you believe in the God of our fathers, why have you not become proselytes of the covenant, and received circumcision?"

Anak was a little embarrassed at first, but answered plainly: "If Nimrod were to remain, we should have no fears; but we do not know who will come after him, and we do not wish to commit ourselves. If you should send one who should require the captains of tens to attend to that service, or call on all to bear arms and fight with Israel, we will excuse ourselves, having made no such agreement. Besides, our fathers have told us that, a long while ago, the heads of the tribes of Israel, by false professions, deceived the sons of Hamor to be circumcised, with the intent to fall upon them and destroy them. We have kept a watchful eye upon all the operations as they have advanced, so as not to be caught in a snare. We will faithfully abide by the

pledge which we made; but if your leader in that plan shall depart from the pledge of moral suasion, we have only to say that our strength in the new fortress is the greater, and we shall make use of it in self defense."

Joshua could hardly credit the words of Anak, and asked Ahira: "Do you admit that Anak has given a fair statement of the condition of that station?"

"Yes; but then we must consider what he says is all in friendship. He has had our confidence, and knows how matters stand. But few of the Hivites know anything about it. He would not be understood that they ever had a thought of turning us out of the new fortress; but to show how necessary it is for Nimrod to return and carry out his improvements to their consummation. He only gives a hint of what might be the consequences, provided one should go there and adopt a different system of administration. That such an evil may be avoided, there is a petition to be presented to you, signed by all the proselytes of the gate, and many others, praying that Nimrod may return another year."

Joshua observed: "There is a singular report abroad of a festival made for Nimrod just before he left for this place, and I would like to know the particulars concerning it."

"I would rather that affair should remain in silence," said Ahira; "for I confess to a painful mortification on account of it. The case was this: Nimrod was very highly esteemed throughout all our country, and especially among our young people. A Hivite, a young man of valor, very kindly asked permission to call with some of his friends, and bring him a free-will offering before he went away. They had liberty to come—as many as were so disposed. An extensive invitation was given among the Canaanites who were really friendly, as the name of Nimrod was precious in all their borders. There was a rush of people, including Shechemites, Hivites, Jebusites, Amorites, Perizites, Moabites, and the scattered remnants of various nations. They gave a fine demonstration of unfeigned affection by a stupendous offering of two hundred shekels of silver, besides a large number of golden jewels for his family, and everything useful."

"If they had stopped at that point, all would have been well; but having presented their offering, Hamor took out Baal and Ashtaroth, which he had brought secretly, and was going to set them up. But Dibon, the Hivite, told him he was taking too much liberty in the camp of Israel. Hamor replied: 'Wherever our money and offerings are accepted, we have our rights, whether in the camp of Israel or elsewhere; and I want the satisfaction of saying hereafter, that I have worshipped our own gods in the dwelling place of a commander in Israel.' So saying, he set them up, and bowed down and kissed their feet. Others imitated him, and soon began to dance. Nimrod considered such conduct highly improper; but they had given so freely he could not make up his mind to exercise his authority, so they proceeded. It was not long before they induced some of our little children to dance with them. The dear little ones appeared so innocent and happy, they would have looked pretty if they had not been dancing around the gods. Some tried to stop them; but others said, 'They are only children. Do let them enjoy themselves.' While we hoped they would soon retire, we saw, to our dismay, that some of our young men and women were going through the same exercises. We would have requested them to close the ceremonies; but their munificence had fairly shut our mouths. At length they were preparing to leave, and we asked Nimrod to offer his sacrifice as usual; but he told us plainly he had too much respect for the God of Abraham to mix up his worship with that of Baal, and he would do no such thing—never."

His wrath was kindled against them for such an insult in his own house; but, with a smile and an expressive nod, he said, in a whisper, 'It is the most profitable visit I ever had.' We think the matter was carried too far, and we shall be more on our guard in the future."

Joshua replied: "Did you say your station was considered a model?"

"Not at present, as we have not completed all our improvements. There are some evils to be corrected, and we hope our petition for the return of Nimrod will be granted, in order to render our model as perfect as possible. Numbers of the captains who called on us on their way hither were in raptures when they saw the splendor of our union fortress, and heard of the free-will offering to our captain; and we think they will be prepared to respect our unaltered request. We had so much to say, and it is so important, that we have consumed too much of your time, and thank you for your patience."

[To be continued.]

HIS CHOICE.

"From a chamber full of fancies
I have gleaned in old romances,
I would seek my heart's companion and
I would find her to my life;
And she must be sweet and pretty—
Not too forward, and yet witty;
When I find her, I shall know her as my
chosen one, and wife."

"Be her eyes of jet or azure,
I shall find in her my treasure,
Not too masculine for loving; for I want no
Joan d'Arc.
In a maid like Scott's Rebecca,
My fond heart might find its Mecca,
Or be ready with Kowloon on life's ocean to
embark."

"She must be, in fact, retiring—
Not too fond of men's admiring;
I must worship her, and trust her; she must
live for me alone;
And her beauty and her sweetness
Must make up my life's completeness;
She must have no thought for others, all her
thoughts must be my own."

Man, ah, man! when you have found her,
And unto your life have bound her,
All the virtues centered in her, beautiful and
sweet and true—
What return for this selection
Of her womanly perfection—
What shall recompense the winning? What
can she expect of you?"

Woman's Journal.

WESLEY PARK.

BY REV. JAMES MUGGER.

Asbury Grove and Asbury Park, Wesley Grove and Wesley Camp, have been for some time in existence; but, so far as is known, Wesley Park is a new name for a new thing. The name is good and the thing as well. It is a camp-ground first staked out last year, and brought this season, through the indefatigable and well-directed labors of its projector and president, Rev. W. B. Osborne, to a really remarkable state of completeness. It comprises a tract of two hundred acres, finely situated on the Canada side of the Niagara River, a little below the Falls, not far from the Clifton House, and having for its central feature a natural amphitheatre in a magnificent grove of stately oaks, where a vast array of solidly built and comfortable seats confront a neat preaching stand above which wave the British and American flags. A bright circle of white tents already surrounds this auditorium, and a very commodious, water-tight wooden tabernacle makes ample provision for rainy day services. The grounds are lighted by electricity, fully supplied with excellent water brought in pipes, and provided with a well-kept hotel, book-store, post-office, telegraph office, and railway station. How so much has been accomplished in so short a time, and such rapid strides made toward the already assured and pronounced success which awaits the undertaking, is a continual marvel to all beholders. No ordinary genius and energy could have effected it.

The International Camp-meeting Association, which owns the beautiful grounds above described, has now for the second time most generously entertained free of cost the members of the International Missionary Union. This latter body held its second annual meeting at Wesley Park, July 28-Aug. 7. Nearly sixty foreign missionaries, or about twice as many as assembled last year, attested by their presence the growing importance and success of this movement. It is intended to be a rallying centre for returned missionaries of all evangelical churches, whether at home temporarily or permanently, where they may make each other's acquaintance, increase each other's stores of information regarding all parts of the wide extended field, compare notes of missionary plans and policies, and discuss important questions connected with this expanding work. The feasibility and utility of such an organization are already manifest, and each succeeding season will illustrate more and more clearly the varied benefits sure to result.

Such, at least, was the unanimous opinion of those who attended the very profitable session just closed. They represented India, China, Japan, Siam, Burma, Turkey, Italy, Spain, South America, and the wild Northland of ice and snow on this continent; and of denominations, the Methodist, Baptist, Presbyterian, and Congregationalist. The Methodists very strongly predominated, the initiation of the enterprise having been in their hands. From the India mission there were fifteen, from the China missions five, from Japan three, and from South America three—these from the Methodist Episcopal Church, besides five more from the Methodist Church of Canada.

The days were all crowded and loaded with feasts of fat things for their enumeration, even space can hardly be taken. It may suffice to say that one day was devoted to India, another to Japan, a third to China, and a fourth to Turkey; two sessions were wholly occupied in hearing about woman's work for woman, the ladies themselves being the speakers; and two more sessions were well filled with the work in Roman Catholic countries, while Burma, Siam, and the North American Indians each had due share of time and attention. An abundance of maps, idols, and other illustrative articles added the life-like descriptions of those who were telling what they themselves had seen and heard, and scraps of speech or song in many tongues helped to bring the foreign scenes vividly before us. There was singing at various times in ten or twelve languages, and native tunes as well as native words in several of the served to show the vast difference in the ideas of melody among the races of the East and the West. The specimen of Japanese music easily took the palm for thorough-going horribleness, being little else than a succession of grunts and growls, while the chief characteristic of the Siamese seemed to be the strong development of nasal tones. None of the heathen nations have the bright, joyous, ringing melodies that so abound in Christian song, and the converts of all colors find it necessary to draw on foreign sources to express their new emotions. Attractive native Christian girls from China, Siam, and Burma, studying in this country, added much to the interest of the occasion by their singing, and by the touching relation of their religious experience. And the native pastor of the Armenian church at Haïjün, in the Taurus mountains, Mr. Sarkis Dehbirian, now studying at Oberlin, appeared before us unannounced and unexpected with dramatic suddenness and appropriateness at the close of the very session in which Rev. Dr. J. K. Green, of Constantinople, had been giving a most graphic account of the work in Turkey, with special mention of Haïjün itself.

A very important and intensely interesting feature of the meetings was the discussions. Four questions or topics were taken up, namely: "Self-sufficiency," "Literature and Missions," "Co-operation in Missions," and the "Proper Use of the English Language as a Missionary Agency." Each discussion was opened with a carefully-prepared essay or address, and each proved very profitable. The only drawback—if it can be called so—was the almost entire unanimity of sentiment and opinion which prevailed on every point. It was very properly hailed as a striking evidence of the progress that has been made in recent years in working out the main lines of the best missionary policy, and also of

the harmony which everywhere prevails among the best workers.

In fact, the unbroken good feeling and fellowship of the entire ten days, notwithstanding the diversity of countries and sects, was one of the most delightful features of the occasion. Another was the deep devotional atmosphere of the prayer-meetings. A sustained spirit of high consecration pervaded the whole assembly; and as one after another told of hardships gladly borne and victories bravely won in the name of the Lord Jesus, tears were hard to restrain, and the place seemed very near to heaven.

The Union unanimously adopted an address to the churches, calling upon them to praise God for the marked triumphs of the Gospel in so many lands, and the effectual doors opening with such promise on every hand; also to consecrate their means more largely to the various missionary agencies, that greater numbers of able and godly men and women be speedily sent forth; but above all to pray for an effusion of the Holy Spirit with pentecostal power both at home and abroad. This latter is the great pressing need.

The principal officers of the Union for the ensuing year are as follows: President, Rev. J. T. Gracey, D. D.; vice-president, Rev. M. H. Houston, D. D.; secretary, Rev. S. L. Baldwin, D. D.; treasurer, Rev. S. R. House, M. D. Whitinsville, Mass.

IN MEMORIAM—GENERAL GRANT.

BY MRS. J. D. HILL.

Among the many saviors who will sing
T'act of valor and thy deeds of fame,
I find would add my tribute of esteem,
If I could give new lustre to a name
Already honored all the world o'er,
And ever shall be until time's no more.

"His fitting that his nation honor him
Who freely left his home and those most dear,
And gladly risked his life for country's sake,
Who in the hottest battles knew no fear,
Content, indeed, if he could only share
The humblest soldier's rations and his fare."

Born for this crisis in his country's weal,
A Moses to the army he became,
Leading from victory unto victory,
Heedless alike of money or of fame;
Generous in word and deed to friend or foe,
He sorrowed as he struck the fatal blow.

O great and good of heart and pure of speech,
Who only feared his God, and did no wrong,
Who bore his honors with humility,
And walked with modest grace amid the throng,
Content to take the laurels at his feet
And lay them at his Master's, which was meet.

So Grant did nobly live, as nobly die,
His task completed, and his life-work done;
He calmly waited for the dark, dread hour
When the last battle fought, the victory won.
He'd find his weary arms upon his breast,
And lay his worn-out body down to rest.

O nation, weep not for thy hero brave,
But give the pitying tear to her who's left
To miss his loving presence and his care,
Who feels as if of all the world bereft.
For his great name in characters of gold
Is written, and it never shall grow old.

Livermore Falls, Me.

SPIRITUAL DISCERNMENT.

BY PROF. H. O. MITCHELL.

A gardener, coming into his garden one day, saw a man standing before a rose bush, wringing his hands and other wise showing signs of pain. The man, indeed, seemed angry, for he once or twice kicked the shrub as if it were an offending person.

The gardener, anxious for one of the finest ornaments of his garden, rushed to the man, crying: "Hold! hold! and asking: 'My dear sir, why do you kick that beautiful shrub?'"

The stranger, thus called to account, explained: "As I came along the path, I smelled a delightful fragrance, and followed it. When I reached this spot, I heard the air rustling leaves, and judged that there must be a plant of some sort near me. Indeed, I thought that since it was so pleasant to smell, it must be equally pleasant to touch. I therefore began to examine it with my hands; and see how cruelly it has hurt me! There is no beauty in it?"

"How can you make such an assertion?" replied the gardener. "Have you noticed the bright blossoms with which it is covered?"

"Blossoms? No! Where? Let me feel one of them."

"Ah, sir," said the gardener, no longer angry but sympathetic, "I see why you have misunderstood my shrub. Pardon me for my hastiness. I did not know that you were blind. If you were able to see, you could appreciate the beauty as well as the fragrance of these flowers, and enjoy both without harm from the thorns."

Does not this incident illustrate the way of the world with the Bible? It has a literary aroma. Many a godless man has been attracted by it. Such a man, however, if he begins to study it, is sure of being hurt by its plain truths. Then in his rage he is apt to abuse it. If his spiritual eyes were open, if he could see the real beauty of God's Book, he would prize it more highly than one can prize any piece of mere literature, and could enjoy it to the utmost without fear of its thorns.

Our Girls.

SAY ESTERBROOK'S WORK.

BY KATH SUMNER GATES.

"Make a rule, and pray to God to help you to keep it, never, if possible, to lie down at night without being able to say: 'I have made one human being, at least, a little wiser, a little happier, or a little better this day.'"
Charles Kingsley.

"A penny for your thoughts, Say," said Cousin Margaret laughingly. "You've not moved so much as an eyelash for the last ten minutes."

Say's face flushed a little as she

roused herself from her reverie to answer her cousin's question.

"I believe that I was only wondering a little why some of us have so much of everything, and others so little, and it almost seems as though there was a mistake about it sometimes, only, of course, we know that there isn't. Now there is Sue Palmer; she has had every possible advantage, you know. I do not mean to be hard, for Sue is real kind-hearted, but truly it does seem sometimes as though she hadn't an idea in her head beyond her spring bonnet and the latest style. I ran across a girl this morning that is just starving, metaphorically speaking, of course, for the advantages and privileges that Sue and I have had all our lives, and never thought about it. I was wondering if—what we have is really all ours. I mean, you know, if God doesn't give everything to us partly on trust, and if we oughtn't to share with those who haven't as much?"

It was Cousin Margaret's turn to color; how much she had to enjoy all her life—but had she really ever done anything for those less fortunate? Like a flash her memory went back to her childhood's days when her mother had taught her of the Saviour, who came not to be ministered unto, but to minister; she thought of that mother's own life, so true, unselfish and helpful, so Christlike; the thought of it made her own seem empty and frivolous, though once she had hoped to make it different.

She was silent a few minutes, then she rose from her chair, and putting away her book, took up her embroidery.

"I think that it is our duty to enjoy what we have. As for the rest of folks, why, of course, we ought to give something for charitable purposes if we have it to give. And now suppose we go down-stairs; the mountain air will not do that head of yours very much good if you bother it with tiresome speculations. Take things as you find them, and get along as comfortably as you can."

Down-stairs in the coolest, shadiest corner of the piazza was a merry group of girls—Sue Palmer, Nell Lincoln, Grace Deane, Angie Norcross and Dora Wayne.

"You are just the one we want, Say," exclaimed Nell, as Say appeared in the doorway. "Come right over here. We are trying to plan a little frolic, and you have a knack of thinking up nice things."

Cousin Margaret, from her seat in the parlor could see the girls; she could now and then catch one of their exclamations of "How splendid!" and "That will be lovely!" and she could see that Say was as much interested as any of them.

"Pshaw!" she said to herself; "how foolish I was to let such a little thing upset me so. One could not carry such notions into practice; they would have their hands full, and no time left for anything else."

But, in spite of herself, Miss Margaret wondered if she had not made a mistake, and diled her life with that which, after all, proffered nothing. As she chattered with those about her, she kept watch, also, of Say, and presently she saw that her attention had been attracted to something outside of her own group.

Following the direction of Say's glance, Cousin Margaret spied a young girl sitting by herself, but casting wistful glances every now and then towards Say's circle. There was an air of forlorn loneliness about her that touched Say's sympathetic heart. She bent her head a little lower.

"Who is that girl over there in the corner?" she asked.

"Bless your dear heart," answered Nell promptly, "I haven't the remotest idea."

"She looks so sort of lonely," continued Say persuasively. "Do you know she makes me think of Mrs. Whitney's Glory McWhir, who said there were lots of good times in the world, but she wasn't in them."

"That's a fact, she does," said Angie Norcross. "She has been here ever since we have; she works for her board some way, I believe, but I have not seen any one speak to her or have anything to do with her."

"We might ask her over here with us; the sun shines there where she is, and I hate to see her there looking so lonesome, don't you? I'll just ask her. We can introduce ourselves, and it will be so much pleasanter."

"I certainly never saw such a girl in my life," said Angie, as Say went out on her mission. "That girl might have sat there forever, and I wouldn't have thought of her. How do we know that she's nice? I wish Say wouldn't bother so!"

"As to her being nice," replied Nell philosophically, "she doesn't look very bad, and then we aren't quite perfection ourselves, you know, so we oughtn't to expect it of others. Say is nice enough to make up, anyway, and if you want her, you must take the other now. I reckon, I've always considered it fortunate for Mrs. Whitney that Say didn't know her Glory, because she never could have made that touching little remark if she had."

Cousin Margaret turned away from the window with a little frown.

"I half wish that I had left that girl at home, she will just destroy my peace of mind entirely."

"If it wasn't for making mother feel badly, I'd go home to-morrow," thought Esther White bitterly, moving her chair a little to keep the sun out from her eyes. "I just wonder how one of those girls would feel to be outside all ways. I had rather be at home hard at work than here like this. Oh, if I only could have one good time! I thought I was going to when I came here, but it is just awful. I wonder what that girl is after!"

To Esther's astonishment it appeared that Say was after her, for she came directly to her with outstretched hand. "We want to get acquainted with you." Please excuse us for not all coming to you, but our corner is the pleas-

antest. I am Say Esterbrook, and if you will come with me, I will introduce you to the rest."

"I am Esther White, and—I thank you so much," and to Say's surprise the girl's eyes filled with tears.

"Not a bit," responded Say brightly, "the more the merrier, you know."

"I'll tell you what it is, Ashton," said Mr. Everts, as the two girls passed their hammocks, "I'll tell you what it is, if you Christians were all like that girl, you would win us over to your side in less than no time. But the majority of you are so mere in earnest than the rest of us, and begging your pardon, not so very much different either."

"I know it," responded Ashton sadly. "But, Everts, don't stumble over us—I don't over me, I beg of you. And then, honestly, do you think it is fair to throw the blame of your shortcomings on us? If you wanted to copy any fine picture, you would never go round hunting up all the copies, good, bad and indifferent, that you could find, but you would study the original, and copy that. Why not do the same in this matter? You will find flaws enough in professing Christians, but, thank God, there is one Perfect One! Look to Him, Everts. I am like the disciple of old; I have followed afar off lately, I am afraid, but with God's help, I mean to do better in the future."

"Grace," said Nell Lincoln, appearing at her cousin's door late that night, "can you see anything of me? Am I visible to the naked eye, or will you want a magnifying glass?"

"I do not observe any particular change in you. What are you driving at?"

"Well, said Nell solemnly, "there is a change for all that. I've shrunk in my own estimation, if in no other way. Ah, yes, I understand; you think that there was chance for shrinkage there. Maybe, I'll not dispute you. Perchance we might all come nearer the facts of the case if we made a little allowance for that purpose. But, to come to the point, do you know, Grace Deane, that girl, that Esther White, lives in Norway, and, more than all that, goes to our very church, and neither you nor I probably ever noticed her? Then we have had her here right under our very noses, so to speak, and all the time she has just been pining for a little fun. When I saw how her face lighted up when Say took her in, I realized for the first time in my life that giving money and old clothes was the smallest part of charity. And we might either of us have been the recipient of that look as well as Say, only we never thought, and never should have."

"What do you intend to do about it?" asked Grace dryly.

"I mean to do my best to make up for lost time so far as Miss White is concerned, and I'll try to keep my eyes open in future."

THE COUNTRY WEEK.

It was only a plain old farm-house, with a wide walk, worn and gray. But a child's blue eyes thought it Paradise On that sunny, summer day.

She had come from the sorrowful city, From the thick of its woful shame; Yet her innocent heart kept a life apart From the horrors she could not name.

And her eyes held a gleam of the heavens (She had lived so near the sky); And her thin white face had a wistful grace And the pathos of frequent sigh.

The stretch of the billowing meadows, And the song of the sparkling stream, And the shimmering green of the tree-tops' green, Seemed as some impossible dream.

To this wait from the world of suffering, To this child of sad delight, And the welcoming kiss was a breath of bliss, And her face grew rosy and bright.

Then the burly, old-fashioned farmer Blew his nose with a trumpet's sound, And by winking he tried to remain dry-eyed.

Since the women-folk stood round, As he said with suspicious hoarseness, "Let us send for another to-night! Just think of it, wife, had God spared her life, Our girl might have been near her height!"

"Of our basket and store we have plenty, And the doors of our house are wide; So we'll try to make for the Christ-child's sake, A nest where the homeless may bide."

And the blessing of Him who has told us, That of such are His realm and kind, With remembering love shall rest as a dove On the roof that shelters a child."

—ADELAIDE C. WALDRON, in Golden Rule.

The Little Folks.

HOW JAMIE HATED ORDER.

When Jamie came rushing in from play to supper, his mother was obliged to speak to him about hanging up his hat; and when his hunger was satisfied, and he started from the table, she said:

"Jamie, do not leave your napkin like that! Fold it, and put it in the ring! Has my boy no sense of order?"

"No, mamma," cried Jamie, rushing back to do as his mother told him; "I hate order! It's always hindering and interfering."

"Some people might say it was disorder that is always hindering and interfering. For instance, had you folded your napkin at the proper time you would not have had to come back to do it," said Mrs. Wright. She added: "I guess you love order as well as any of us if the truth were known."

"No, mamma, I am sorry, but I positively hate order. What I love is to fly up like, or to make a boat and sail on the pond; and when it is dark, I love to come in and see you, and eat supper of huckleberries and milk and doughnuts. But I just despise to be always folding up or hanging up something."

In emphasizing his views, Jamie jerked the tablecloth so that the baby's tray and spoon went clattering to the floor. Then there were two more things to pick up.

"Still,"

